





**THE RELIGION OF
THE SPIRIT WORLD**

THE RELIGION OF THE SPIRIT WORLD

WRITTEN BY THE SPIRITS THEMSELVES

BY

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A FOREWORD

I BEG to offer my most grateful thanks and to acknowledge my indebtedness to the authors and publishers whose works I have herein quoted. As this most important subject depends entirely upon what the Spirits have told us, the book could not have been compiled without making free use of all the communications I could find.

I wrote, I believe, to every one of the publishers or authors from whom I quoted one or more paragraphs. The great majority replied, not only with complete acquiescence, but often with words of approval and encouragement. In one or two cases the publishers had left and could not be traced. If it be found I have accidentally omitted to write to any publishers, I trust they will forgive me, for the sake of the importance of the subject.

INTRODUCTION

GENERAL CONSIDERATIONS OF OUR LIFE IN THE FUTURE

THE world is awakening to the *fact* that we *can* communicate with those who have gone before, and that they *can* respond to us.

The first thing to be done, was to prove by the strictly scientific methods of *Induction* and *Experimental Verification*, that these *facts* were genuine truths and not *a priori* assumptions or trickery; let us “prove all things and hold fast to that which is good.”

In my *Proofs of the Truths of Spiritualism* ¹ I proceeded to follow these lines, assisted by practical demonstrations of spirit-photographs of persons recognized or not, as the case may be; as well as by autographs, identified or otherwise, usually called “Psychographs”; together with numerous “automatic handwritings.”

Since spirits all tell us that when we awake on the other side with our spirit-bodies, we are otherwise, or mentally, exactly the same as when we left this earth, it is only to be expected that the

¹ Published by Dodd, Mead & Co.

well-known characteristics of our friends and relations assure us at once of their presence. With regard to difficulties of communication, *Imperator*¹ said: "We would point out to you that all our intercourse with the material plane is governed by laws which your science has not yet defined. Neither we, nor you, know as yet many of the causes which interfere with our power. We are not able to lay down laws for your guidance, scarce even for our own. . . . No proper care is taken of our mediums. The instrument is out of tune, unstrung, or overworked. The atmospheric conditions vary. We do not always know how to meet the various effects so caused. Circles are not properly composed; and many things combine to make it impossible that phenomena should always be similar in their nature, or be evoked with precise regularity."

¹*Spirit Teachings*, p. 117. (Office of *Light*.) *Imperator* was the assumed name of a highly intellectual and religious spirit, who wrote by means of the Rev. Stainton Moses' hand nearly all that is recorded in his 8vo. volume, containing some 100,000 words. If any reader should have doubts about the genuineness of the Rev. Stainton Moses' reports, or of his mental characteristics, &c., I would refer him to Ch. vi., pp. 60-69, of Mr. J. Arthur's work, entitled, *Spiritualism, its History, Phenomena, and Doctrine*.

It has been said by a writer who disbelieved in spiritualism, that, as regards any religious value in it, it must ever be useless. Such an assumption will be disposed of by the present collection of teachings from the other side.

The first and most important truth stated by all the spirits who communicate with us on religious matters, is, that we should take to heart the indisputable fact that we must regard this world as the opportunity for preparing ourselves for the next, by means of the forming of *Character*, by exhibiting on all occasions the Christ-like *Conduct*. For when we have passed over the borderline, our eyes will be opened to the fact that our *condition* and *place* there will have been, so to say, automatically and already determined by our character acquired on earth. Such is God's method of "Judgment by Natural Law." They may be bright or gloomy, enjoyable or painful; we may be welcomed by loving relations and friends, or shunned; not only because of having done wrong to others; but because we have left *undone* what we ought to have done.

But this is no more than all may learn from the New Testament. Let the reader prepare

himself by reading St. James' definition of the Christian Religion. As he was Our Lord's own brother, he doubtless knew Jesus more intimately than any one else. Then let the reader turn to the results of the life spent on earth. Then read the parable of the Rich Man and Lazarus; though written in symbolical language, we can read the truth that "*Gehenna*" means mental agony, while "Abraham's bosom" indicates *restful bliss*.

Secondly; as all terrestrial environments are gone for ever, all their interests generally go with them. The enjoyment of the use of money is gone, the pleasures of the body cease for ever with its death, though cravings may remain, but the soul can rise to far greater joys. The intense enjoyment of the intellect is endless; the pleasure of benevolence knows no limit; the ennoblement of the character by the Christ-like conduct is open to all for ever. Religion is conduct as revealed by our lives, as St. James implies.

The so-called "Evangelical" School of Thought will miss what is considered by its members *the "Gospel,"* namely the Doctrine of the Atonement. For, as will be shown in Chapter

13, it was a wrong interpretation of Scripture, and due to the Latin translation (*expiatio*). The word "Redemption" also is from the Latin Vulgate and *not* the original Greek, which means "rescue" and "forgiveness" of sins, literally a "loosening away by a price"; but the "purchasing" and "price" were metaphors only. *All* that God asks for, as Jesus did, is true *repentance* and a new life. Repentance carries forgiveness with it. The word "Atonement" has lost its meaning of "At-one-ment" but has been rightly replaced by "Reconciliation" in the only passage where it occurred in the New Testament.

The Roman Catholic branch of the Church will miss the dogma of a "Real, mystical, substantial Presence"; for there is no scriptural ground for it, and the Preaching Spirits have nothing to say about it. It and the Lord's Supper are simply ignored. It originated in the declarations of an obscure monk in the seventh century, who wished to oppose the edict of the Greek Emperor to put down image-worship, by substituting the worship of the bread and wine.

One objection, which opponents of spiritualism make, is the so-called "trivialities" of the com-

munications from the other side; but they do not tell us what we ought to expect. This subject must be regarded from two points of view, a common sense aspect and a serious one. When people pass over and come and talk with us, or write by our hands, in a few days afterwards, why should it be supposed that they must have changed all at once? What they were, so they are. They talk and laugh just as they did before their decease. This very naturalness is a witness to the truth that they are the same and we recognize them by it. Similarly a preacher on earth may become a preacher there, and when such revisits us, he talks seriously, learnedly and reverently, and often perhaps more wisely than some of our clergy do when still on earth.

It may be desirable to say a few words on a few spirit-photographs and psychographs alluded to.¹

Since spirit-photographs show our friends at the age and in the dress, etc., which we can recognize, sceptics at once assume they *must* be frauds. Such assumptions are worse than useless, for

¹ I must refer the reader to my *Proofs of the Truths of Spiritualism* for them and many other illustrations mentioned in this book. (Dodd, Mead & Co.)

they *intensify prejudice*. The only way to find out the truth is to learn what the Spirits have to tell us; and when you find they all say the same thing, wherever in this world they can communicate, you have no alternative but to accept their universal statement that all such “materializations” are made by *thought*, temporarily, for a definite purpose. *How* it is done is another matter, which they tell us, they cannot further explain. In writing they use our pens and ink, but “not the same,” as a spirit told me, but could not explain it. See the spirit-photograph (No. 18) and compare the Archdeacon Colley’s signature with (No. 19) in a fragment of a letter to me before he passed over.

In the present book I have confined myself to what the spirits have to say on the most important subject on earth and in heaven, namely that of Religion. The result of their teaching is that the Church and the world have a great deal to *unlearn* before the human mind will be “at one” with what they will have to learn on quitting this earth.

I will explain it by something I overheard. A clergyman was talking to a young lady about the

great self-sacrifice some one was making in doing good in the "slums." She replied by a question: "But what has all that got to do with Christianity?"

She was not the only one who does not know that the Christian Religion is this very thing, as St. James puts it tersely: "Pure Religion is to visit the fatherless and widows."

If any reader is inclined to ask the same question, let him read Mr. Heslop's letters to his wife, from the other world, entitled *Speaking Across the Border-line*.¹

Religion on the other side, as we learn from spirits, is simply what it ought to be on this earth — the Christ-like Character and Conduct based on a Self-Sacrificing Enthusiasm of Humanity — called "Love." Ecclesiastical dogmas are not recognized in Heaven.

The reader will find various repetitions in this book; for it proceeds on *Induction*; that is, the accumulation of quite independent statements, which corroborate one another, and so establish the Truth of all. Moreover, I quote the same passage twice if it require fresh emphasis.

¹ See also *Private Dowding* (Dodd, Mead & Co.).

That *Imperator* and others were really spirits communicating with Rev. Stainton Moses is proved by the mass of matter in *Spirit Teachings*, which could not possibly have been Mr. Moses writing unconsciously, because it was diametrically opposed to what Mr. Moses had been brought up to believe; yet after some years of *Imperator's* teaching, he found he became "regenerated" by it, as he tells us.

In addition, a little event occurred at a séance which was very convincing to him. He describes it as follows:

"One very striking case occurred, thus: A spirit who had long communicated with us was cross-examined by one of our circle from a book which recorded some facts of his life. The book had lately been published, and no one of us, except the questioner, had seen it. The names and dates had got jumbled in his head, and it was most striking to find the unseen intelligence correcting every mistake, refusing flatly and persistently to acquiesce in an error and even spelling out words that had been mispronounced.

"The sounds were made most expressive of

annoyance, irritation and vexation. The corrections were rapped out with the greatest promptness before a question was complete, and in all cases with literal exactness. It was impossible to doubt that one was dealing with an entity whose individuality was as strong as ever, whose memory was by no means impaired, and who had lost nothing of the energy that characterized him in his embodied state. I refer to that evening the growth in my mind of a strong conviction that the Intelligences who communicated were really the persons they pretended to be. The accent of denial was so perfect, the irritable rejoinder and corrections were so natural, that I do not believe a personator could have done it, or would have thought of such a subtle trait. On the following morning I questioned on the subject. (Mr. Moses writes *his* own comments and answers in italics.)

I was much struck by your corrections last night.

“The book was wrong and imperfect in many ways. I did make acquaintance with —— before he became my pupil, and I told you truly that I studied at Paris.”

I don't doubt it. You were evidently in earnest and quite angry.

“It is provoking to me to be questioned wrongly, and from imperfect information imperfectly remembered, I knew what I said.”

I can't affect to be sorry; for it brought out the best proof of identity I have had yet. Of course we only value it as such.

“Yes. But you watch for an opportunity of entangling.”

Oh, no! I only wanted proof.

“You have proof which it would be hard to increase.”

This spirit doubtless refers to *Imperator's* communications; which supply ample proofs to all unprejudiced minds.

I will add a remarkable proof of identity of my own experience. When I had partially written the manuscript of this book, I entrusted it to a friend. A few months followed and I saw an obituary notice of him. Being anxious to recover my manuscript, I wrote to his “Executer,” not knowing anything of his family. The manuscript was returned by his family. On the same evening Mr. — wrote by automatic handwrit-

ing as follows: "Mrs. — will have no difficulty in finding your manuscript, as it is on the writing table, over the right hand drawer on the top." On subsequently enquiring if this had been correct, the reply came that it was "absolutely correct in every word."

One more example. I had lent a book on Botany to a friend, who most unexpectedly died three days afterwards. He wrote: "Please tell Mr. Henslow I was much obliged to him for lending me the book." The mediumistic lady who wrote automatically knew nothing about it.

There are two ways by which spirits can communicate with us by means of photographic plates. One is in the ordinary way of taking a photo by daylight — *provided* a medium is present; but he need take no part in the procedure. The second is by holding a packet of plates *unopened*, in the left hand, with the right on the top; then each member of the "Circle" puts his or her hands in the same way. Lastly, the control of the medium (in trance) similarly holds them. In about 30 seconds the control removes the medium's hands. All the others follow suit, when the former states on which plate or plates,

faces, or writing, will be found. The owner takes the packet, still unopened, home and develops those only which were mentioned. They always prove to be correct, as the Spirit control foretold. All trickery and deception are out of the question in both cases.

In my book on *The Proofs of the Truths of Spiritualism* my object was simply to prove that our departed friends can and do communicate with us, and we with them. There was nothing particularly edifying, as a rule, in what the spirits wrote or said, excepting in the religious discourse of Ajax, who always commences the sésances at Dr. Hooper's house, the latter being the medium. My object in all other cases was to secure as much variety of evidence as possible.

In this present work my aim is different. A certain number of Spirits do communicate with us on highly spiritual matters and their writings have been published. Such are *Imperator's Spirit Teachings*, a book containing 100,000 words, and that being only a portion of all that he wrote, by means of Rev. Stainton Moses' hand, *Julia's After Death*; she wrote by the late Mr. W. T. Stead's hand, the anonymous writer of *Christ*

in *You*, Mr. Heslop's *Speaking Across the Border-Line*, and many others.

The late Rev. Arthur Chambers' widely read book, *Our Life After Death*,¹ has reached 110 editions, and has for its object to treat of the "Intermediate State," *i. e.*, the "period every one passes through, called 'Hades.'" The word "Heaven"—the origin of which is unknown—stands for one or more higher spheres than Hades. St. Paul tells us of three,² the lowest of the series is perhaps Hades itself or our place of probation. The parable of the rich man and Lazarus points to some separation of the good from the bad; as the disciple said of Judas, he "went to his own place."³

That such is the case the Spirits assure us; so that this belief seems to have been accepted by the disciples.

Sympathy or Love is the uniting link in the Beyond, being the basis of the "Communion of Saints."

In regard to the future life, Mr. Chambers pro-

¹ Gay and Hancock.

² II *Cor.*, 12, 2.

³ "Place" seems to mean "conditions" created automatically by the man himself. See *Private Dowding's* account.

ceeds to establish from the Bible three "Propositions" here epitomized.

No. I: *The Continuity of a conscious personality.* This is abundantly confirmed by Spirit-communications however made.

No. II: *Man does not pass at once into either Heaven or Hell.* As a Spirit Control (Ajax) observed: "We do not become either angels or devils on passing over."

No. III: *We enter at once into the Intermediate state, or Hades-life.*

As the "cloud of witnesses" are all about us and communicate with us the moment we address them, it is obvious that they are still on or near the earth, but invisible to us, unless one be clairvoyant.

Mr. Chambers draws five deductions as follows:

"1: *There is no break of continuity in passing from Earth-life to the Hades-life.*

[Spirits have spoken to me within a few days of the departure, as e. g., the Ven. Archdeacon Colley.]

2: *In Hades-life we shall be in relationship with those we knew on earth.*

[I have experienced this fact, but reversed.]

3: *That there are different spheres of experience in the Hades-life.*

[We are told of certain friends to whom this applies.]

4: *A work of perfecting and developing will go on in the Hades-life.*

[But it depends upon our own will and energy.]

5: *There is preaching of Christ's Gospel in this Intermediate life, which warrants us in believing that the work of saving mankind is extended beyond the gravé."*

Mr. Chambers, then, establishes these truths by appealing to Scripture. I cannot improve upon his Propositions and Deductions, so quote them, for my object is to prove that he is right from the evidence of the Spirits themselves; that is to say, the *actual words* from the inhabitants of Hades, for such is much more convincing than any argumentative expositions.

In an Appendix Mr. Chambers discusses "Future Punishments" and God's "Purpose of the Ages"; but he does not make it quite clear

enough that there are no "punishments" or "rewards" from *without* as with the Israelites, nor, that there is no "judgment" in the ordinary manner at all; for we shall be all "Self-justified" or "Self-condemned," according to the great spiritual, but Natural Law of *Conscience* established by God. Mr. Chambers says: "We would by no means deny that there is in the World Beyond a very real and awful judgment upon all sin and impenitence." It is only the word "Judgment" which may be misleading. He says, "To us the words of Christ are too emphatic to be mistaken. Christ spoke of a "Darkness without," "a weeping and gnashing of teeth," "a Gehenna of fire." But these are all our self-wrought or natural consequences: hence their absolute justice.

This and much more is of course true since Christ said it. Moreover Spirits themselves confirm it, as the reader will see in Mr. Heslop's *Speaking Across the Border-Line*, for he was appointed as a missionary to visit the awful places, and Private Dowding describes his own experiences.

The point to be remembered is that whatever is

suffered as a mental infliction is in exact proportion to the sins of the sufferer. We may call it "Judgment" but, I repeat, it is *self-wrought* and must be *self-borne*, and we must be *self-raised* out of it; though helpers are always at hand.

This law is expressed in the words: "Whatsoever a man soweth that shall he reap." Hence, as Mr. Heslop and others tell us from the other side, it is no use for the sufferer to pray for relief — like the rich man in the parable — *as long as he shows no sign of true repentance*, but only *self-regrets* for what he is enduring.

That there is no Judgment in the ordinary sense of the word, Our Lord makes it quite clear; for we read: "All judgment is given unto the Son"; but Christ says: "I judge no man . . . I came not to judge but to save" and adds: "The *Word* shall judge you at the Last Day." In one word, it is the *Conscience*.

So that when He gives us a parable of the Judgment Day all the King does is to *separate* those compared with sheep, from the goats — like the tares from the wheat; that is all who have followed His Word, and all who have neglected to do so.

Mr. Chambers argues in favour of "Universalism," *i. e.*, that *all* will be ultimately saved; but he omits to quote passages which clearly show the possibility of a man's annihilation.

The Greek word *olethros* means "absolute destruction"; as of the temple, of which Our Lord said not one stone should stand upon another. So too Christ said: "Fear Him, who can destroy both body and soul in Gehenna."

This seems to correspond with the "Second Death," *i. e.*, of those who utterly refuse to make any effort to recover themselves, and persistently reject all offers of help to amend. As a Spirit said in my hearing: "While the good continue to rise, the utterly impenitent sink and *disappear*; and we do not know what becomes of them."

I asked another if this were true. The reply was: "Yes; but we do not think there are many who do, but it is true."

Mr. Chambers adds: "All future punishments are Fatherly, remedial and terminable." This is true, *provided* the sufferer himself will make the requisite effort to escape and rise out of his mental thralldom into a higher life. This *self-effort* is absolutely necessary.

Unless this be remembered, the word "all" is apt to mislead. Thus Mr. Chambers observes that Christ said: "I, if I be lifted up from the earth, will draw *all* men unto me." He meant that He would have wished *all* men to come and be saved; but we know that the Jews who crucified Him never did allow themselves to be drawn to Him; for they persecuted the Christians soon afterwards. Again, it is said: God "willeth that all men should be saved," but St. Paul said: "Quench not the Spirit," implying it was possible to do so, for man has a Free-will and can *choose* to follow Christ or "do despite to him."

Neither God nor Christ, therefore, can save a man, if he determinately refuse to be saved.

Blasphemy against the Holy Spirit was attributing what was good to an evil source. A man whose mind is so warped *cannot* be forgiven as long as he *wills* to retain this belief, for he does not want or care for forgiveness. But, if he should in time come to "change his understanding" as the Greek word for "repent" really means; then, he can put himself into a state which God's love can recognize as humble re-

pentance; when, forgiveness and reconciliation to God the Father are a natural result.

I would refer the reader to an excellent epitomized *History of Spiritualism and its Phenomena and Doctrine* which has lately appeared, with two parts, No. I: *Historical and Evidential*; and Part II: *Religious Aspect and Criticisms*. (Cassell, 1918.)

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RELIGION OF THE SPIRIT WORLD

CHAPTER I

THE PASSING OVER. THE RECEPTION OF OURSELVES AND OF OUR LITTLE ONES

Experiences of crossing the Border-line: Mr. Heslop's and that of Private Dowding. His description of the flowers.—No words can explain or describe the other world.—Excessive grief for the departed harmful to them.—Examples of psychographs of tender sympathies from the Beyond and a friendly New Year's Greeting to the "Crewe Circle," and to the present writer from the Ven. Archdeacon Colley.—The Great Law of Evolution, or "Self-adaptation to changed conditions of life," applies to man *spiritually*; as to all other beings of the Creation, *bodily*.—"Heaven" is what you choose to make it on this earth.—Flowers on the other side.—Law of Evolution. The reception of Little Children by Guardian Spirit-foster-mothers.—Spirit-photographs: face and clothes for identification assumed temporarily by thought.

My first extract shall be from a small but interesting book, consisting of letters from her husband, written by Mrs. Heslop's hand automatically.

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The circumstances connected with the Passing Over may be very different in the cases of many souls; but as a hopeful example, I quote that of Mr. Heslop,¹ who thus writes: "You would like me to tell you how I passed to spirit life. When I died, I simply fell into a state of unconsciousness, and was taken at once into my mother's loving care. In this condition I remained for a fortnight, by your time. Then, by the help of my mother and other dear ones, I revived. Gradually the wonders and beauty of this new world unfolded themselves. The loveliness of the trees and flowers, the grandeur of the mountains, the glint of distant lakes, seemed familiar, yet all spiritualized. It was some time before I could realize what had happened, and that death had really passed; so I rejoiced, for my sufferings on earth had been very great, and I had longed to die. Then spiritual illumination came to me. I developed wonderful new powers and was literally born again. They carried me to my beautiful home, and every flower I loved was there to greet

¹ I would strongly recommend all who are interested in Spiritualism to read *Speaking Across the Border-line*, by F. Heslop (C. Taylor).

me. Oh, such roses! Would that you could see them too. In this exquisite world all things are pervaded by the law of affinity — two halves of a complete whole. Thus, if you gather one of these flowers, the affinity of the flower is still there. It does not fade and die, as with you. When you have finished with it, it flies back to its other soul, and is absorbed into it again.”

“I have promised to tell you more of my own experiences in this land of light and beauty. They have been very wonderful, many of them, but the most wonderful cannot be explained in words, for the simple reason that there are no words that can give you any idea of them, no parallel on earth by which to compare them. To you these experiences are a sealed book until you have joined me here and can take part in them.”

“Private Dowding” describes his experiences on passing over. He says: “Physical death is nothing. There really is no cause for fear. This is what happened. I have a perfectly clear memory of the whole incident. I had no special intimation of danger until I heard the whizz of a shell. Then followed an explosion, something struck hard, hard against my neck. I fell, and

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as I did so, without passing through any apparent interval of unconsciousness, I found myself outside myself, helping two of my pals to carry my body down the trench labyrinth towards a nursing station. Death for me was a simple experience — no horror, no long-drawn suffering, no conflict. When I found that my two pals could carry my body without my help, I dropped behind. I just followed in a curiously humble way. Then I lost consciousness and slept soundly.”

“Julia” in her first letter says on her death: “I found myself free from my body. It was such a strange new feeling. I was standing close to the bedside on which my body was lying. I saw everything in the room just as before I closed my eyes. I did not feel any pain in ‘dying’; I felt only a great calm and peace.”

This first experience of being able to *see* everything seems to indicate that the “cord of life” is not actually severed at first, when the “spirit-body” has escaped from the body of flesh. For, subsequently, as our spirit friends tell us, they can *see* no physical objects without a medium being present, but can “read our thoughts.”

With regard to the spirit-body, Dowding writes: "I am still evidently in a body of some sort; but I can tell you very little about it. It is convenient and does not ache or tire, it seems to be similar in formation to my old body. There is a subtle difference, but I cannot attempt analysis."¹ Others speak in a very similar way.

The author of *Christ in You*,² experienced the same thing as others describe: "Heaven is not a place to which you go, it is just where you are. You can enter 'heaven' now. Good men and women from time to time have made this discovery, and henceforth 'All is well. They have ceased to hurry, for the journey is over. They are no longer pilgrims and strangers, but children in the Father's home.'

"The first thing we understand when we awake is, that there has not been any journey or passing over and through vast spaces. We are just where we always have been — at home; but alive for evermore. There is no separation from any one we love, or from any good that is ours. To enter 'heaven' is to become lifted into a larger

¹ *Private Dowding* (J. M. Watkins), p. 13.

² *Op. cit.*, pp. 48 ff (pub. by Dodd, Mead & Co.).

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consciousness of God; and in this consciousness we possess much more really all those whom we love. We are nearer to you, and we often talk together. There is no parting, but only greater unity."

A most important injunction from the other side, which is repeatedly enforced by spirit writers, is that those who are left behind are *not* to grieve for them. Useless bewailing, they say, is positively harmful, by distressing them, while they are powerless to tell you so. "What are the facts?" (writes Mr. Heslop to his wife). "When any one dies, upon awakening in their new surroundings they naturally think of those they have left behind. If they are in great happiness they long to tell their loved ones not to grieve for them. They want to describe their new and beautiful country to which they have come. With their clearer vision they are often able to guide those on earth in their human affairs, and above all they want them to realize how love is deeper, stronger, purer, than it ever was on earth.

"Well, then, the cords of their great love draw them back to earth, and in spirit form they enter

the old homes. Their first sorrow is their total inability to make their presence known. Their desire to comfort is unavailing; they watch the agony of grief, and can do nothing. In their distress they often seek some one of psychic development, and send a tender message of love and consolation. But, alas! too often the bereaved will not receive the message, they are only frightened or incredulous."

I can confirm this experience. A friend passed over and soon afterwards wrote by the hand of a mediumistic member of our family, that he had a most important message for his wife. On being informed, she would not hear of it, and wished us never to refer to the matter again. The message, therefore, never came.

Julia wrote through Mr. W. T. Stead's hand to a dear friend who was utterly broken down by excessive grief over the death of a beloved relation. She wrote as follows: "My own beloved, what do you mean by mourning as one who has no hope? Is it then all mere talk that Christ brought life and immortality to life? Why is it that with the certainty of the continued existence of your loved ones, you feel as disconsolate

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and forlorn as if there were no other world, and as if Christ had never triumphed over death and the grave? ”

The Spirit-photo (No. 21), crossed by a communication from the late Archdeacon Colley to the “circle” at Crewe, who meet round Mr. Hope, the medium, is an illustration of what all our friends still feel for us. This “communion of saints ” is unbroken, if we did but all know it, The reader must *believe* it, even if he have no opportunity of proving it to be true himself.

“ My dear Friends, I am sent to comfort you. Times seem black with every one just now, and you in Crewe feel the pall that now hangs over you nationally. May be it is the dark hour before the dawn. Greeting to Friend Thomas and all of you kindly excuse more at present. T. Colley.¹ (Aug. 20, 1914.) ”

The photo was taken and developed by “ Friend Thomas ”; whose photo thus carries the Archdeacon’s message across it, but *reversed*; as is often the case. The message is first written on a “ spirit-tablet ” and then impressed upon the

¹ *Proofs of the Truths of Spiritualism*, p. 159. (Dodd, Mead & Co.)

photographic plate; and if held *wrongly* the message comes out reversed. This, at least, seems to be the explanation.

In No. 18, also from the Archdeacon and from the Spirit-friends (above), it is not reversed. The letter is as follows: ¹

“OUR DEAR FRIENDS,

“Again it is our pleasure to wish each one of you a very happy new year. May your souls be flooded with the light and love of God. Looking back on the twelve months we see there have been times of difficulty, sadness, and much misunderstanding, but, thank God, you have overcome all. Now as to future events, we cannot tell you what will happen, but judging by circumstances that are around you at present, we should say that success will attend your efforts; that is, if you keep your hands firmly clasped on those of your loved ones; and when trials and difficulties meet you, just bring them to us and let us reason together, and we will do our best to help you, God willing; for as you know we are very much inter-

¹ *Op. cit.*, p. 157.

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ested in you, so again, we wish you God speed. We are just making way for your old and valued friend to say a few words. God bless you."

"MY DEAR FRIENDS,

"I write at this, our Family Worship, my psychic message to let you three know I wish you the season's best greetings. So please give this to Miss S —— and the Rev. Professor Henslow, and I wish you all the kindly greeting. I will tell you many things soon.

"Still faithfully yours,

"T. COLLEY."

No. 19 is a fragment of an old letter, for comparison of the handwriting.

Mr. Stead also tells us that "they are all pressing and eager to make those loved ones mourning them here realize they are not dead."¹ As Sir Oliver Lodge wrote in a message to the bereaved: "They would like their friends and loved ones to recognize that, and not to mourn unduly."²

On the other hand there is a peculiar trait

¹ *Nash's Magazine*, November, 1916 (p. 163).

² *Raymond*.

mentioned, as characterizing many on the other side, for the spirits tell us that what afflicts so many spirits is, that they are continually enduring a longing for at first the lost things of this life; which they miss so much when they have left it.¹

We are, however, warned against this, both by Christ and His apostles. Our Lord began by saying to Thomas, who exclaimed "My Lord and my God," on seeing Him after His resurrection: "Because thou hast *seen* Me, hast thou believed! Blessed are those who have *not seen* and yet have believed."

So St. Peter says to his readers: "Yet, whom, *not having seen*, ye love; on Whom, though now ye *see Him not*, yet having *faith* ye rejoice greatly."

Similarly St. Paul says: "We look not at the things which are seen, for things which are seen are temporal, but the things which are *not seen* are eternal."

In other words, the true Christian looks for-

¹ *After Death*, by "Julia," p. 12. This is corroborated by the writer of *Christ in You*; and he intimates a reason for it; that it is far more difficult to amend a damaged life on the other side, than on this earth.

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ward to the future, and is never disappointed.

St. Paul's meaning is clear. He does not condemn the things of this life; but he would condemn the very thing which our spirits also bid us not to set too high a value upon, *i. e.*, to have an over-estimation of terrestrial things. If we do so estimate them, then, when we are taken away from them, the loss is naturally bewailed.

In other words, there has been no sufficient preparation or "self-adaptation" for the changed conditions of life, which we shall discover when it is too late for us to be prepared.

Therefore, if a man will not *begin* to fit himself for the next world, while living in this one, *i. e.*, if he will make no effort to *adapt and befit himself* for the Kingdom of Heaven, he will join the discontented crowd and suffer mentally accordingly.

We may here see the significance of the last verse of St. Paul's "Psalm of Love." "*Now* we see as in a mirror, darkly, but *then* face to face. . . . But now abideth Faith, Hope and Love, but the greatest of these is *Love*."

"We live on love," says Julia from the other side; "God *is* Love, and you too often *live* in the

misery which is the *natural* and *necessary* result of the absence of God, who is Love."

The man who spends his life upon *himself*, has no *love* in the religious sense; for this is simply an Enthusiasm for helping and doing good to *others*.

The persistently selfish man cannot realize that it is "more blessed to give than to receive"; nor does he understand what it is "to prefer one another in honour," nor that the highest motive is: "Whatsoever ye do for the least of My brethren ye do it unto *Me*."

On the other hand, the self-sacrificing Nurse, Doctor, or "Tommy," who risk their lives in saving lives, *do see*, for to save a soul alive gives joy to them *here*, as it does to save it spiritually to the angels in Heaven.

Agapé, the Greek word for "love" here, is a foretaste of love hereafter, which rules the spirit-world; and if one will not *believe* it here; neither is he likely to enjoy it in the future.

But there is always *Hope*, as well as *Faith*, that he will awaken to the truth; and learn then that *Agapé* is unselfishness. It is *practical*, and that is why it is the greatest of all virtues.

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Nothing can surpass the "Enthusiasm of Humanity." That is the Christian Religion.¹

With regard to our reception on the other side, Mr. Heslop writes as follows: "In this Homeland our occupations are very varied. Part of our work is to help and teach those who come here, ignorant of all spiritual life. When they pass from earth they are often confused when they wake up, so we go to them and help them to realize where they are. Everything being entirely spiritual here, if they have no spiritual insight, they see no beauty around them. Hence you may remember in reading the accounts of such waking to spirit-life they say that they found a gloomy desert land, not the loveliness at all which they had expected. Now when this is so, their distress and astonishment are very great; and we go to any who can see us and try to explain, and give comfort where we can.

"Then, when spirits who have lived entirely for self come here, they are confronted with the record of their lives, and the revelation often drives them almost to despair. And we tell them

¹ *Jas.*, 1, 27. This phrase was suggested by Sir John Seeley, in his *Ecce Homo*.

how the past may be redeemed, and the evil atoned for and undone, and take them to the place where they can do this, and be helped to a higher life. Others come timid and ignorant, but loving much. So, because they love much, there is a great welcome of love all ready for them, and we bring them the good tidings, and they are taught and comforted, and their weary spirits soothed and rested. Then, when the pure and noble of your world come to ours, we join the great company and welcome them, crying, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

We find a contrast to this in Private Dowd-
ing's experience. He describes himself thus: "I was an orphan, somewhat of a recluse, and I made friends very slowly." No one met him on passing over, nor did he see any spirits; but after a time he wrote: "I am no longer alone. I have met my dear brother William. He could not get near me for a long time, he says. The atmosphere was so thick. He is working among the newly arrived and has wide experience.

"Strange," he writes, "that the only person I came across for a long time was my brother. He

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tells me that I have never been alone. The mist around me, shutting me off, *has emanated from myself*, he says. I suppose my loneliness of life and character whilst on earth have followed me here. I always lived in books, they were my real world.

“I begin to see now that my type of mind would find itself isolated, or rather would emanate isolation, when loosed from earthly trammels. I shall remain near earth conditions whilst learning lessons I refused to learn before.”¹

“*It is dangerous to live to and for yourself.* Tell this to my fellows with emphasis. . . . I cannot remember doing anything really worth while. I never looked outside myself.”²

All Spirits confirm this fact, that each of us is responsible for his or her own special conditions on the other side.

“Each of us,” he writes, “creates his own purgatorial conditions. If I had my time over again, how differently I should live my life! I

¹ Like “Julia” and others, all have to learn the duties required by the laws of the Spirit world.

² *Op. cit.*, p. 23.

erred, for I neither lived enough among my fellow-men nor interested myself sufficiently in their affairs. Well, I have created my own purgatory. I must live it through somehow. Good night.”¹

Vice-Admiral W. Osborne Moore, in his book *Glimpses of the Next State*, has a long Appendix on “Waking the so-called Dead.” He gives twelve reports of séances held with the express object of helping the so-called “dead” to realize their position, and thus assisting them to pass naturally into spirit-life. It often happens that they cannot at all understand at first that they are not still on earth, especially when an accidental, sudden death has occurred. The spirits were often identified on enquiries being made about them. The reports given are *verbatim* conversations taken down by a stenographer at the time.

Mr. Henslop and other spirit controls speak of beautiful flowers on the other side.

The photograph, No. 25, is of the Ven. Archdeacon Colley, who is seen standing in the midst of what look like our Scarborough Lilies. It

¹ *Op. cit.*, p. 29.

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will be observed that the flowers are arranged in a circular manner, his head appearing through the middle of one flower, two buds stand erect, and are transparent, for his hat can be traced through the lower part of the flower-buds: the size of the flower, spread open, the lowermost is in circumference as large as his head and hat together!

They were quite invisible to him as he stood for his portrait. He writes at the back of the plate I possess: "This psychic photograph was taken on December 22nd, 1909, on my own slide. I developed it and found that my late wife 'Lily' had thus again been invisibly present with me, as in the drawing of a lily in her psychograph to me on March 9, 1909; so making this the second symbol of her botanical name by which she was known and last called by me in Natal over thirty years ago."

Our Lord bids us observe "how the lilies of the field grow," and drew a potent lesson from them; so we shall be able to obey His wish on the other side of the veil, as well as on earth.

Darwin was the first to draw our attention to the way by which animals can change their struc-

ture in order to adapt themselves to "changed conditions of life." He tells us that he discovered a rat of the Old World kind, *i. e.*, our common one, in an island of the Galapágos, off the West Coast of South America, in 1835. He wrote: "I can hardly doubt that this rat is merely a variety, produced by the new and peculiar climate and food, to which it has been subjected."¹ In Ascension he found two more varieties: "One is of a black colour, with fine glossy fur and lives on the grassy summit; the other is brown and less glossy, and lives near the sea." He then repeats what he had said before—that they must have "varied from the effect of the new conditions to which they have been exposed."²

Our late great botanist, Mr. G. Bentham, describes the water-buttercup or Crowfoot, as it is usually called.³ "Many of the forms it assumes are striking and have been distinguished as

¹ *A Naturalist's Voyage Round the World*, p. 378. Of course, the change is brought about by Life; quite unconsciously by the animal, or plant. It is an automatic result of the Directivity in all life.

² *Op. cit.*, pp. 492 ff.

³ *Handbook of the British Flora*.

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‘species,’ but the characters, although often to a certain degree permanent, appear at other times so inconstant, and even to depend so much on the situation the plant grows in, that we can only consider them as mere varieties.”

The late Sir J. D. Hooker, however, in his *Students’ Flora of the British Isles*, gives us no less than *eight* well defined “species”; so that the difference between a “species” and a “variety” depends upon the opinion of the describer. But that *all* have arisen by “self-adaptation” is not only a matter of opinion but of experimental verification; for Dr. Warming, of Copenhagen, tells us it is “external factors which evoke numerous changes in plants,” and he gives the names of eighteen botanists who have proved it by experiments.¹

This law applies equally to man’s body, hence have arisen the various races of Man, as European, Negroes, Red Indian, etc.; but no man, any more than a plant, “willed” himself to change, or than a pigeon, and we know that the many sorts of this bird have all arisen from the wild rock pigeon, under domestication.

¹ *Oecology*, p. 370.

If we ask how can the numerous details of structure all change simultaneously into new forms in direct adaptation to the new environment, we cannot answer the question, but can only recognize a Power of directing, or a "Directivity" in Life; in obedience to which the changes arise, in a manner we call "automatically," for there appears to be no consciousness of the changes going on, as if they were *determined* by the being.

Now, we regard God as the Creator of life; and, therefore, we look to Him as having endowed life with His own directing powers. Life is not a "force," as is sometimes said, because, as Sir Oliver Lodge points out, it cannot fall into line with all the forces known, *e. g.*, Light, Heat, Electricity, etc., which can be "weighed" and represented in foot — pounds. Not so life: it escapes all attempts to estimate it in any similar way.

"It, therefore, is *not* a force," but to use Sir O. Lodge's expression — it is a "Director of force."

As Our Lord said: "Consider the lilies, *how* they grow." I am here doing so, and we discover

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the fact that they do for themselves bodily just the same thing that Man is called upon to do for himself spiritually, for the preceding leads us to a parable. Man alone has *something* which transcends all other animal life. He is *conscious* of himself. He can *think*: "This is I." He *knows* he can employ and direct forces and invent and make, say, a camera. He discovers his eye to be a camera and argues that *Somebody* must have made it. He thus finds he can entertain *Abstract ideas*, namely that of a God, that is, ideas, not of a material nature or appreciable by the senses.

This leads him on to discover what we call Morality, and to frame Moral Laws; and then, he necessarily regards God as a Moral Being. He realizes the difference between right and wrong, and discovers he has a "conscience," and so reaches the notion of being a "Spiritual" being, as distinct from all animals.

St. Paul contrasts the "natural," *i. e.*, the "animal" man with the "spiritual" man; for it is the "spirit," or *consciousness of higher powers*, which separates him: "Now the natural man receiveth not the things of the Spirit of God;

for they are foolishness unto him and he cannot know them; because they are spiritually judged. But he that is spiritual judgeth (discerneth) all things." That is, he can see and realize the value of the "higher life"; *i. e.*, morality, and the religious life, of which Christ is our Great Example. Consequently, as the animal body disappears at death, the spiritual body has lost its earthly accompaniment with its passions, and he is now solely "adapted" for the existence beyond the grave. There, the spirit is everything, the terrestrial existence has gone for ever. The great lesson of earth-life is, therefore, to "adapt ourselves," in *Character and Conduct*, here, by the *Imitation of Jesus Christ*, *i. e.*, to live in harmony with the requirements of the next world.

This is why we are told that many on the other side long to return. It is because they find themselves unprepared and "ill-adapted" for the new existence, and they realize that they have neglected to begin to prepare by spiritual cultivation of the soul for the next world while on earth. If the reader will study the second and third chapters of the First Epistle to the Corin-

thians, he will realize the distinction and the necessity of preparing for the future.

Thus is it that what we learn from the Spirits throws invaluable light, not only on the New Testament, but on what we are taught from Nature herself.

“Consider then the Lilies of the Field, *how* they grow.” We know now, and the parable they can teach us as well.

Besides Our Lord’s teaching from the lilies of the field, we all know the spiritual lesson He gave us from little children; and how He blessed them and said: “Of such is the Kingdom of Heaven.”

They are not often seen on Spirit-photographs; but two are figured in my book on *The Proofs of the Truths of Spiritualism*, one of a little negress whom Dr. Hooper saw clairvoyantly and photographed her (No. 12). The other of them, the little girl with her father, figured (No. 11) was an adult, assuming the appearance of a child, just as she was known when she left this sphere.

I have heard the whole story from Dr. Hooper, and recorded it in my book; but in brief it is as follows: The gentleman sitting at the table was a patient of the doctor’s. He said one day that

he felt as if some one was near him.¹ Dr. Hooper saw the child clairvoyantly, and told him that he was quite right, as there was a beautiful little girl near him. He then photographed her; and his patient at once exclaimed it was his own child who had passed over thirty years previously. It was recognized at once by others.

This feeling as if some one was present, though invisible, is also mentioned by "W.T.P.," who published *Private Dowding*. He says in the *Introductory Note*: "On Monday, 12th March, 1917, I was walking by the sea when I felt the presence of some one. I looked round; no one was in sight. All that day I felt as if some one were following me, trying to read my thoughts." In the evening he wrote automatically the first communication from this soldier. He went to France in July, 1916, and was killed in August.

Spirits can not only "put on" the dress, but assume the appearance of the face of a previous period for the purpose of recognition or identi-

¹ Dr. Hooper is not only a medium but a great Spirit-healer. He was engaged in trying to help a relation of mine living in Canada, he himself residing in Birmingham. The patient told me he had felt as if some one was near him; but he had not been informed of the fact at the time.

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cation.¹ It is a very comforting thought to know for a *certainty* that our little ones, even from birth, are at once taken in charge by loving foster-spirits, as we might call them, and brought to maturity with every loving care possible, for such is what is told us by spirits who write or talk to us about them; fully corroborating what Christ said that they have their (Guardian) Angels "who do always behold the face of my Father which is in heaven."¹

Mr. Heslop thus speaks of little children on the other side:

"In the children's sphere they are cared for and watched over by foster parents. Only those are selected for this work who have special love for the little ones. In their schools they are taught entirely by object lessons. The teachers have power to project their thoughts in such a way as to produce living pictures all in movement, not stationary as yours are. When the

¹ In the book mentioned I have given a spirit-photo of the Archdeacon Colley's Mother; who had never been photographed in earth life; but she told one of the circle of Crewe, who was both clairvoyante and clairaudient, that she would appear as "he knew her" many years before. The likeness was at once recognized by her old friends at Leamington.

¹ *Matt.*, 18, 10.

lesson is over, the teacher absorbs their thought-forms back into herself. They gradually grow up to the age of perfection and are radiantly happy in the beauty and love that surrounds them."

Julia gives us her own experiences, *after* passing over to the other side.

"When I found my friends there were about five or six of those relatives and near friends who had been on this side for some time. My dear little sister was the loveliest and dearest of all. I saw before me the semblance of her childhood, just as she was in the long years ago. When I had parted with her it seemed for ever. But she was only assuming the child-form to gain recognition. After a time, when I learned more about the life here, she revealed herself to me as we see her now, as a spirit who is a woman grown."

CHAPTER II

THE NECESSARY PRE-ACQUIRED MENTAL CONDITIONS FOR SECURING HAPPINESS IN THE NEXT WORLD

"Julia" confirms Mr. Heslop, and strongly insists on the necessity of self-preparation for the next world.— Religion is *Character and Conduct* (Jas. I, 27).— The surprises of the next life.— Our permanent identity.— Like goes to like.— The "Loss" of the soul here, and how to regain it.— The "Oneness" between this and the next life.— The apparent and the real man.— *Belief* is not *Faith*.— No break of continuity.— The "Bridge Bureau" prepared.— Its value.— We "made our next life on earth."— The law of spiritual growth.— "The last shall be first, and the first last," illustrated.— The natural law of inevitable consequences in the next life, which follow on that on earth.— No "Judgment" from without, but "self-selection" by Conscience.

THE friend of the late Mr. W. T. Stead, called "Julia," who held long correspondences with him from the other side, fully corroborates all other spirits, that Religion on the other side, as it should be on this, is based on *Character and Conduct*, namely the "Christ-like." This is what St. James meant by Religion when he defined it as follows: "Pure Religion and undefiled before

God the Father is this — to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.”

“Julia,” in *After Death*, observes in the second chapter, entitled “The Surprises of the New Life”: “When the soul leaves the body it remains exactly the same as when it was in the body . . . the mind, the knowledge, the experiences, the habits of thought, the inclinations — they remain exactly as they were. . . . It is the *mind* which makes *character*. Hence, the thoughts and the intents of the heart, the imaginations of the mind, *these are the things by which we are judged*; for it is they which make up and create, as it were, the real character of the inner self, which becomes *visible* after the leaving of the body.”

We know that “Like goes to like,” by the parable of Dives and Lazarus; so, too, the spirits tell us is the case now.

So far from the conditions on the other side being “Too much like those on earth,” we soon learn that they *are* “like,” yet at the same time different, whether for the “good” or the “bad.”

Our Lord said: “What shall a man be

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profited, if he shall gain the whole world, and forfeit his soul? ”

Julia echoes this: “The worst evil of the present day is not its love of money, nor its selfishness. No, but the *Loss of the Soul*. You forget that the Soul is *the* thing. And that all that concerns the body, except so far as it affects the Soul, is of no importance. But what you have to realize is, that men and women in this generation have lost their souls. It is not what we used to think of losing the soul in hell, *after* laying aside the body. It is a thing, not of the future only, but of the present. Your Soul is lost, *now*; and you have to find it. You are immersed in matter and you have lost your soul! The loss of the Soul, *that* is the malady of the Day; and to find this Soul is the ‘Way of Salvation.’¹

“Now I will go on to speak as to how to find the Soul. There is only one way. There is no chance of salvation, *if you never give yourself time to think on things that are timeless*, that transcend time, that will be when time shall be no more.

¹ *After Death*, p. 137, 8.

“ You have no time but for the things of time, which perish with the using. . . . You are getting less and less spiritual. What seems to me quite clear is, that the indifference to the Soul is caused by not understanding that the Soul is the *Real Self*, the only part of you which lasts, the ‘divine’ in you, which you are sacrificing to the things of the day.

“ What I say is, that the Soul *has* divine powers¹; and if you will but find your Soul, and develop its divine potency, there is open before you a New Heaven and a New Earth, in which Absence is not, nor Death, and where the whole Universe of Love is yours.”

The soul is, in fact, indicated by Character and Conduct, which *makes* the Character.

Mr. Stead says he *thought*: “ I wonder if the new life surprised Julia much.” Instantly she wrote: “ Yes. I was not prepared for such

¹ What Julia appears to mean by “divine powers” would seem to be what is called the “Spirit” of man; that is the attributes of self-consciousness, the power of abstract reasoning, hence the conception of God; the consciousness of the power of choice, with its consequence of the recognition of right and wrong, or of Good and Evil. Hence man alone can be moral. All animals are non-moral and act by mental automatism.

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‘oneness’ in the life on both sides. When the soul leaves, it remains exactly the same as when it was in the body; the soul is only the real self which uses the mind and the body as its instruments, and has no longer the uses or the needs of the body.

“The most extraordinary thing which came to my knowledge when I passed over, was the difference between the apparent man and the real self. It gave quite a new meaning to the warning ‘Judge not,’ for the real self is built up even more by the use it makes of the mind than by the use it makes of the body. There are here men who seemed to be vile and filthy to their fellows, who are far, far superior, even in purity and holiness to men who in life kept an outward veneer of apparent goodness while the mind rioted in all wantonness. It is the mind (which prompts or decides conduct) that makes character. Hence the thoughts and intents of the heart, the imaginations of the mind (which are the moving springs of conduct) these are the things by which we are judged; for it is they which make up and create as it were the real character of the inner self, which becomes visible

after the leaving of the body." So the publicans and harlots entered the Kingdom of Heaven while the Scribes and Pharisees were excluded.

If this be true, and it cannot be denied that our Lord preached the same teaching; we have gone wrong in laying too much stress on *believing* theological dogmas and Creeds; as if *Belief* of itself were soul-saving. Belief concerns the head — love, the heart.

"Believe on the Lord Jesus Christ and thou shalt be saved" would be true had the Greek word been rightly translated by "have faith in." But St. James — our Lord's own brother — adds: "Faith *without* works (*i. e.*, conduct) is dead," by which he meant "Belief." "Belief" is only the beginning of conviction that Christ-life is the best possible example we can have. Belief must be developed into Faith, involving the *determination to imitate* Him and so live the "Christ-life" ourselves, and thereby prove ourselves worthy to be called "Christians."

On the other hand we all know the opening sentence of the Athanasian (so-called) Creed, while to "believe" that Christ is "divine" is another "belief" which is thought to qualify a

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man as being a "Christian" without works.

As other spirits say, so Julia more than once writes: "There is no sudden transformation. You are here as you were. There is no break of continuity. You start where you left off, what you are you remain, until you endeavour to improve.

"You will find that we, on this side, who have been able to see and feel and know that God is love, will also tell you that love, no more on this side than on yours, precludes pain and sorrow and the phenomena of imperfection. We have not attained, we 'press forward to the mark of our high calling' here as there. Think you that we are transfigured into the fulness of His glory because the earthly home of our tabernacle is dissolved? Nay, verily. We are as we are, when our earthly garment decays, we remain.

"The increase of this sense of the continuity of existence, of the reign of law and of the responsibility of time for eternity, and all that that implies, will have the greatest changes that your Bureau can make." ¹

¹ *Op. cit.*, pp. 100-101. The Bureau for intercommunication

The chief change (writes Julia) that will be made by the "Bridge Bureau" will be to increase to a quite inconceivable extent the consciousness of responsibilities. "You may think it strange that the verification of another life should increase the importance of yours; but such is the fact, and you can never understand the importance of your life until you see it from *this* side. You are never, for one moment, idle from influencing eternity. You may think this is a figure of speech, but it is not. You are, far more really than you imagine, making this world of ours (for yourself) in that world of yours."

("You make your own life," writes Mr. Stead in a heading.)

"Yes, that is a manufactured article, so to speak. You are, in the loom of time, weaving the fabric of this world. *You make your next life.* Yes, and *you make your life on earth.* You make your next life. You do it day by day, you do it hour by hour."

"The Law of Spiritual Growth" is the subject *was* established until Mr. W. T. Stead lost his life in the *Titanic*.

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of the Fifth Communication from Julia to the late Mr. Stead. It runs as follows:—

“Spiritual growth depends upon love and service; and you limit the area of both when you put a wall of iron between the spheres. . . . Life is ministry and sacrifice and service and love. . . .

“As Jesus saved us, we also must save others, walking so far as we can in our Lord’s steps. . . . Do you think that we on this side, because we live more visibly in the presence of God, and are more consciously in the light of the love of our Lord, therefore love less those whom we loved on earth? I tell you, nay, it is quite the opposite. We love them more and more and more continually, as we grow in grace and in the knowledge of the Lord.”

Julia, who had been in the Spirit-world for several years, and speaks from experience says: “On this side things seem so topsy-turvy. The first are last, the last first. I see convicts and murderers and adulterers, who worked their wickedness out in the material sphere, standing far higher in the scale of purity and of holiness than some who never committed a crime; but whose minds as it were, were the factory and

breeding ground of *thoughts* which are the seed of crimes in others. I do not mean by this that it is better to do crimes than to think them; only that the doing is not always to be taken as proof of wicked-heartedness."

Instances of such have been described in the war; burglars and drunkards have risked their lives to save others, such is the noblest kind of Christian Love (*agapé*).

What do we learn from this? Simply just what Christ and His Apostles told us: Faith (not only Belief) *and* Works; Words *and* deeds are necessary. Character *and* Conduct are the Sole Tests in the next world, but to be first acquired in *This*.

This conclusion to be drawn, is the greatest fact of importance thus revealed by Spiritualism, with the *inevitable consequences which follow the life here*. There is no judgment in the popular sense of the word, but exactly what Christ taught, namely, *natural results*; as shown in the parable of Dives and Lazarus and in the imaginary scene of the Last Day. It is clear that those whom the King "separates" as "sheep" from those as "goats" have become so by their own

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habits of life — Character and Conduct — so that they are “self-judged” by their own Consciences.

Dives was in “purgatory” in consequence of his *neglect* of his “duty” to Lazarus, for he did not help him of his own free-will.

Spirits fully corroborate this. I once knew a man who “lived solely for himself.” His wife once told me she “never saw him except at meal-times.” He died, and our spirits said he was in “purgatory,” and is still there after several years.

CHAPTER III

MAN'S CONCEPTION OF GOD; MAN AND HIS DUTIES, HERE AND HEREAFTER

Imperator's teaching about God, and how He is regarded in the higher spheres.—The fallacy of the "Fall."—To learn man's progressive development leads to knowledge and happiness.—Man's responsibilities for Progress, Culture and Purity.—To which we must add Love or Enthusiasm of humanity.—The rejectors of Christ may be compared with those who repudiate Spiritualism.—Mr. Moses' position of hesitation—a transitional mental condition.—*Imperator* sympathizes with him, but the difficulties of the Sadducees were greater.—Can any good thing come from a carpenter?—Mr. Moses now grasps what he could not realize before.—He recognizes *Imperator* as "truthful, consistent and external to himself, and that his teaching is elevating";—a temporary reaction.—"Can it be due to Satan in the garb of an Angel of Light?"—*Imperator* appeals to the purity of his teaching as its warranty.—The Bible and inspiration considered by the Author of *Christ in You*, who follows the teaching of *Imperator*.—The meaning of "Bread" in a spiritual sense as a Symbol of Christ and of His Church.—Returning to *Imperator*, he speaks of the spiritual influence of the Bible and explains the error of the early transcribers, *e. g.*, certain laws of King Hammurabi's Code (in the time of Abram) embodied in Exodus and Leviticus.—The Old Testament shows the progressive ideas until we reach the prophets.—St. John the Baptist, the forerunner of Christ.

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IN reply to a question by Rev. Stainton Moses, as to whether *Imperator's* teaching might not be regarded as implying Deism, Theism or to some, even Atheism, he said: "Doubtless we teach that there is one Supreme Being over all; one who is not manifested as man has fancied, but who has always announced to His creatures from time to time, such facts about Himself as they were able to comprehend; or more strictly has enabled them to develop in their minds truer views of Himself and of His dealings. We tell you, as Jesus told His followers, of a loving, holy, pure God, who guides and governs the universe; who is no impersonal conception of the human mind, but a real spiritual Father; a really existent Being, albeit known to you only by His operations, and through your conceptions of His nature and attributes.¹

"But though we have not seen Him, we know yet more and more of the fathomless perfection

¹ *Spirit Teachings*, p. 119. This book was written by Rev. Stainton Moses, being dictated by *Imperator*, and taken down by automatic handwriting. It contains some 100,000 words; yet it is only a portion of the entire quantity of communications. It should be carefully studied by all interested in Religion in the next world. (Office of *Light*.)

of His nature, through a more intimate acquaintance with His works. We know, as you cannot, the power and wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth. And while you, poor mortals, dogmatize as to His essential attributes and ignorantly frame for yourselves a being like unto yourselves, we are content to feel and to know His power as the operation of a Wise and Loving and All-pervading Intelligence. His government of the Universe reveals Him to us as potent, wise and good. His dealings with ourselves we know to be tender and loving.

“The past has been fruitful of mercy and loving-kindness; the present has been instinct with love and tender considerations; into the future we do not pry. We are content to trust it in the hands of One Whose power and love we have experienced. And we do not, as curious mortals please themselves with imagining, picture a future which has its origin in our own intelligence and is disproved by each advancement in knowledge. We trust Him too really to care to specu-

late. We live for Him and to Him. We strive to learn and do His will, sure that in so doing we shall benefit ourselves and all created things whom we tend; the while we pay to Him the honour which is His due, and the only homage which His Majesty can accept. We love Him; we worship Him; we adore Him; we obey Him; but we do not question His plans, nor pry into His mysteries."

As *Imperator* pointed out the fallacy of the dogma of Atonement, so does he that of the "Fall."

"Of man" (he says) "we know more than we are permitted to tell, as yet we are not charged to gratify curiosity, nor to open out to you views and speculations which would but bewilder your mind. Of the origin of man, you may be content to know that the day will come when we shall be able to tell you more certainly of his *spiritual nature*, its origin and destiny; whence it came and whither it is going. For the present you may know that the theological story of a Fall from a state of purity to a state of sin, as usually detailed and accepted is misleading. . . . You may better direct your attention for the present

to man's condition as an incarnated spirit and to seek to learn how progressive development, in obedience to the laws which govern him, leads to happiness in the present and advancement in the immediate future. . . . It is important that we should speak of man's duty and work in the earth-life. Man is a spirit temporarily enshrined in a body of flesh, a spirit with a spiritual body which is to survive its severance from the earth body. This spiritual body it is the object of your training in the sphere of probation to develop and fit for its life in the sphere of spirit. That life, so far as it concerns you to know, is endless. You cannot grasp what eternity means. . . . Sufficient now that we demonstrate to you enduring existence, and intelligence existing after the death of the physical body."

Imperator then briefly describes what man, as a "responsible spiritual being," must do, under the term "Progress, in knowledge of himself and all that makes for spiritual development. *Culture*, not in one direction but all; and *Purity* in thought, word and act."

Respecting his duty to his neighbours, it is summed up in Charity (A.V.), i. e., Love (R.V.),

or, better, "Enthusiasm of humanity" (Seeley).

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Imperator's expression, "Knowledge of himself," reminds one of a lately discovered "Saying of Jesus," discovered in the ruins of Oxyrhyncus:

"Jesus saith, Ye ask 'who are those that draw us to the Kingdom, if the Kingdom is in Heaven?' The fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, these are they which draw you, and the Kingdom of Heaven is within you; and whoever shall *know himself shall find it*. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father; and ye shall know that ye are in the City of God, and ye are the city."

To know thyself, therefore, is to find one's soul. As long as time and sense, the outward things of life, the material world, the work of the flesh and the pride of life are all in all to us, then self, the true spiritual self, is forgotten and lost.

Imperator draws a comparison between those who rejected Jesus Christ and His teaching, and the unbelievers in Spiritualism today, who scorn the teaching they give us. Mr. Moses writes:

"The parallel is comprehensible," and he thinks it was excusable. He says he is not like having one in the flesh to talk to, but an intangible, irresponsible "impersonal influence" to deal with. "I have nothing to lay hold of. As for you (*i. e., Emperor*) I know nothing of you, even if you be an entity at all. But on the whole I wish that you would leave me alone!" This was written as a heading to the 14th Section. There are 33 Sections in all. Before the end came, Rev. S. Moses fully accepted *Emperor's* teaching because, as he says:—"I found it to be in exact accordance with Christ's teaching," only having been brought up to believe in the importance of ecclesiastical dogmas, he did not see that to *live the Christ-life IS* Christianity and nothing else. Mr. Moses describes his conflict as follows: "I had in fact become wearied out with this strenuous conflict between my own strongly-conceived opinions and those of an Intelligence so powerful in statement and so coherent in argument. I was torn by conflicting emotions, and undergoing, in doubt, a state of preparation necessary for what was to follow."

Emperor replies: "Friend, we sympathize

with your questionings, and will try to aid you. You say that the sceptical Sadducee was better off, in that he had the definite personal Jesus before him. Doubtless he had; but so far from that being a help to him, it would be an additional cause of perplexity. He would find it far harder to associate the son of the Carpenter of Nazareth with God's new revelation than you do to associate us with the supreme. . . . For he would see all around him the tangible and palpable difficulties which he could not surmount.

“With you the case is otherwise. You have to deal with no external difficulties. You have simply to battle with intellectual doubt. You know and acknowledge that the words which have been spoken to you are such as you might reasonably expect from a teacher sent from God. They are fraught with a message, the need of which you feel, the beauty of which you admit, and the moral grandeur of which commends itself to all who are fitted to receive it. You know full well that it originates in some source external to yourself. You must know that no unconscious effort of your own mind could produce that which

contradicts the outcome of your own thoughts. When this phase of doubt through which you are now passing has gone, you will wonder how you can ever have imagined that I am not an entity as real as yourself, as real as any embodied intelligence whom you call 'Man.' . . .

"You say that you know nothing of me. Why will you confuse the messenger with his message? Why will you insist on associating with that which is Divine the vehicle through which it is conveyed?"

Mr. Moses tells us later what was the result in himself: "I began to grasp, as I had been unable to grasp before, the tendency of the teaching, and to separate it from the individuality of the messenger. I grasped, as I could not grasp before, what was to me, in very truth, a new Revelation. The messenger became lost in the importance to me of his message; and the desire to probe and prove minute points of detail was lost in the full blaze of conviction that then first burst upon me. . . . I estimated the experience of a year, during which I could discover no departure from strict truth. And I came clearly to the conclusion that the Power which was in

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action was: (1) External to myself; (2) Truthful and consistent in its statements; (3) Pure and elevated in the religious teaching which it conveyed."

Mr. Moses fills nearly two pages with his thoughts. *Imperator* replies: "You must bide your time as patiently as may be; meantime the training is valuable to you. You will know the why as you knew it not before; and impulse and enthusiasm will yield to *experimental knowledge* and carry conviction. The venerable belief which has been assented to, rather than accepted, will pale before the knowledge of truth which is born of *investigation* and *logical analysis*. What we have said merits the deepest study: We claim to be judged by our whole communion with you, by words and deeds alike; by the *moral effect* of our teaching, no less than by its relation to previous needs; by the spiritual atmosphere which we bring with us, no less than by the imperfect utterances in which logical subtlety may readily find a flaw."

Speaking of the true use of the Bible, the Author of *Christ in You* thus explains it: "The real value of the Bible is in the spiritual or in-

spired writer, who has opened your understanding to the things of God. . . . Millions of people have been lifted by it, by their belief in it. In this we recognize the working of a law unknown to you. I can best explain it as the law of transmigration. The working out is as follows: You can lift everything into the highest place, until it becomes transmuted and purified, changing into very gold the basest metal of earth. This is the philosopher's stone, the transmutation into heavenly values by our faith in absolute truth.

"I am putting this key into your hands, that you too may begin even now to turn every experience into an opportunity to lift it into the highest until it becomes purified, transmuted to pure gold tried in the fire of God ¹; and not only this, but it returns to you a thousand fold, filled with richest meaning ² for all time."

"The Bible has become to you THE Book; but I would also have you know that God has inspired men and women with power to reveal, in our own time, even greater things, and ever fresh unfoldings from the heart of life. Above all

¹ *Matt.*, 10, 42.

² *Luke*, 6, 38.

things, we want you to have the open vision to-day, for greater things are coming, and God is doing wonders among you. Rejoice in the new revelation, abounding in hope. The new will reveal the old to you afresh. Have no doubts. Launch out into the deeps of God, and fear not. Eternity is *now*.”¹

With regard to “Inspiration,” the writer of *Christ in You* says: “Inspiration is the one spirit using for its channels many books and many methods; it is ever seeking avenues to pour out the abundant wealth and wisdom of God. Inspiration is possible to all men. That you can from the spiritual plane use sense or empty words, so that they become vehicles of spiritual power, is a great and glorious truth. This, too, is genius, for God has spoken, and the ordinary language of time and sense is made eternal and spiritual.

“In just this way, Jesus took the word ‘bread,’ and gave it a holy and spiritual meaning. When we pray: ‘Give us this day our daily bread’ we

¹ *Christ in You*, pp. 39 ff. This is a valuable little book, evidently taken down by automatic handwriting. (Dodd, Mead & Co.)

are using words of great and significant meaning — seeking the nourishment that shall sustain us in very deed. In all things we are to bring reality and truth where nothingness and limitation have made chaos and darkness.”

With regard to this reference to bread, it is customary to suppose that by “daily bread,” Christ meant an actual loaf, and not solely a spiritual gift, as in all other sentences of the Lord’s Prayer. But to ask for a loaf is equivalent to asking for the money to buy it; and to expect a coin to come to each and all who say this prayer every day, is to ask for a miracle. Where are the coins to come from?

On the other hand, the bread will only come through working for it: *Laborare est orare*.

Our Lord has so clearly shown us what He meant by bread, when contrasting Himself with the manna, and in the Lord’s Supper, viz., that while the “loaf” represents His *body*, which stands for the *Church*; so His *Flesh* represents His *Character* which all “the members of His body” or of His Church are to possess. The Author quoted therefore, seems

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to be nearer the truth than is the general interpretation of a material rather than a spiritual bread.

Imperator gives an epitome of the development of early man's progress under the spiritual influence of chosen men. He thus writes of the Old Testament:

"It is well that we warn you that you must learn to discriminate in the ancient records between that which is record of *fact* and that which is only expression of *belief*. The writings which give the history of those early days are full of inconsistent statements. They were not the compilation of their reputed authors, but were compiled from traditional beliefs, in a far later age, at a time when history had merged into legend, and much of mere opinion and belief had become stamped with the mark of authenticity. So though it be most true that fact is embodied in these records, as indeed in the sacred books of other faiths, you must beware how you accord implicit belief to every isolated statement contained in them. Hitherto you have read these stories from a standpoint of unquestioning assent. It is needful now that you study them in a

new light — one more profitable and not less interesting.¹

“God did not associate with man after the anthropomorphic fashion described in Genesis; nor did He personally govern a favoured nation save through His selected instruments. His dealings with man have been uniform through the ages — intimate in proportion as man cultivated spirituality, remote as his animal nature asserts itself, and he becomes corporal and material in his instincts.”

Imperator then passes in review the work of Abram, Melchizedek, Moses and Elijah, and then replies to the question by Mr. Moses: “As to the Pentateuch, is it the work of one author?”

“The books to which you refer are the compilation of the days of Ezra. They were compiled from the more ancient records, which were in danger of being lost, and some parts of which

¹ *Spirit Teachings*, p. 184, f. The above was written on Nov. 2, 1873; the same year in which Mr. G. Smith's discoveries in Babylon were published; while Dr. Sayce's *Hibbert Lectures* were delivered in 1887; and his work on the *Religions of Ancient Egypt and Babylonia* in 1902. So that *Imperator's* information preceded the great discoveries in Babylonian Literature, showing resemblances and even identities between the earliest chapters in Genesis and Babylonian accounts.

had to be supplied from tradition or memory. The original records of the days previous to Moses did not exist, and the record which you have in Genesis is partly imaginary, partly legendary and partly the transcript of records. The account of the Creation and the story of the Deluge are legendary.¹ The account of the Egyptian Ruler, Joseph, is transcribed from records. But in no case are the books as they now stand the work of their reputed authors. They are the compilation of Ezra and his scribes and do but embody the conceptions and legends of the period. The accounts which concern the Mosaic Law are more exact, because precise records of the Code were preserved as sacred books and from these the particulars were drawn up.”²

The preceding quotation is particularly interesting, referring to the Mosaic Law; because we now know that several of the laws (*e. g.*, in *Exodus*, ch. 21, and *Leviticus*, ch. 6) are almost *verbatim* quotations from Hammurabi's Code, which consists of upwards of 200 laws. He was King of Babylon in the time of Abraham, in the

¹ Both are now traceable to Babylon.

² *Spirit Teachings*, p. 188, f.

third Millennium, B.C. The English translation appeared in 1903.

The reader will probably now know that the story of Adam and Eve, and of the Flood as recorded in Genesis, can be paralleled by accounts discovered in Babylon, and fully described by Dr. Sayce and others. Indeed a picture of presumably Adam and Eve, or their representatives, with the date-tree and erect serpent was found on a Babylonian seal and is figured in *The Sacred Tree*.

The Old Testament represents the progress which men made in the conception of God in the most primitive times till Christ appeared to reveal Him in the flesh. *Imperator* observes: "Man has progressed in knowledge since the days when he feigned for himself a vacillating, puny God who repented and was grieved at the failure of his plans in man's creation, and who was compelled to undo them as a failure. If you seek for conceptions more sublime and true you will go to a later age; when man had unlearned somewhat of his folly and had ceased to be content with a God framed after the devices of a barbarous imagination and undeveloped mind. The

barbarous age could grasp nothing nobler, and accordingly nothing nobler could be revealed. That is in accordance with the universal practice, viz., that God's revelation is proportional to man's mental plane. The error has been that you have laboured to perpetuate these foolish and crude views. They have been held by your theologians to be of Divine "inspiration," binding for all time. This fallacy we desire utterly to uproot.

St. John Baptist was the fore-runner of Jesus Christ, but he was still a legalist. He preached practical morality, in obedience to the old laws written on *tables of stone*; whereas Christ preached the same and more, as *natural laws* on the *fleshly table* of the heart; hence the least in the Kingdom of Heaven was greater than He; for the Kingdom of Heaven is *within* us.

CHAPTER IV

THE LAWS OF ETERNAL LIFE

Laws in the next world to be learnt and obeyed.— Duties are appointed to the new arrivals.— We must not be too inquisitive as to our future conditions, but there is great promise for students.— The most important Law governing the Here and the Hereafter is illustrated by the parable of Dives and Lazarus.— Missionary spirits cannot help if the man in “purgatory” will not try to help himself.— The cruel German soldier.— Purgatory may be long, but that depends upon the sufferer’s will.— It is more difficult to recover on the other side than on earth.— There is no vicarious atonement or substitution.— The meaning of salvation is spiritual health of the soul.— The renunciation of sin, *not* dependent on any atonement, is necessary to be made by all.— A Psychograph on Resurrection received from the other side.

ALL spirits agree in saying that they have to obey laws. Thus Dr. F. D. Monck (Adanijah) ¹

¹ I have reproduced some of Monck’s writings to the late Archdeacon Colley in my book *The Proofs of the Truths of Spiritualism*. He was a great friend of the Archdeacon for many years before he passed over. He always spelt Adanijah with an *a* instead of an *o* in earth life, and having retained this on the other side still does so. These two agreed upon two proofs of his identity in future communications before he died; one was to add the accompanying figure, here reproduced.

See p. 196 in *Proofs*.

says: "I am privileged to write, etc." So it was with Julia.

A Guardian Angel, or "guide," sent to meet Julia on passing over, observed: "I am sent to teach you the laws of the new life."

Julia and her new friend went to where her old friends were; who, she says, "told me that I must learn its laws and endeavour to be as useful as I could. The spirit friends had their life much as it was here. They lived and loved, and if they had not to work for their daily bread they had still plenty to do." ¹

Similarly our "domestic" spirit-friends replied to a question from myself on these matters: "The Little Man is too matter of fact for the next world. He will have to wait till he gets here before he puts things down as facts. We have to obey orders and are not allowed to say things which we may not tell you."

I suppose they meant what I should call "sci-

On shaking hands with the Archdeacon, when controlling Dr. Hooper in a trance, he always interlocked his fingers with those of the Archdeacon in a prearranged manner.

¹ *After Death*, p. 2. This lady had been on earth a friend of the late W. T. Stead, and wrote this book by means of his hand.

entific evidence." I ask too many questions which they are sometimes unable, at others, not allowed, to answer. Nevertheless, I trust my readers will be quite satisfied with the amount of *facts* I have accumulated of evidence in *The Proofs of the Truths of Spiritualism*, as well as in this. Beyond that we must live in Hope and Faith, and all will be well with us if we supplement these with Agapé or Love.¹

Julia's hint about learning affords a good promise for Students. "There is one passion that increases rather than diminishes on this side, and that is *the desire to know and learn*. We have so much to learn and such facilities. We shall never be able to say we know everything about this world, for the marvellous wisdom of God is past finding out. When we reach what we think the ultimate, there is a new vista of marvels which we see before us. We pass through, and when we come to a stand, beyond us again stretches a new invisible marvel-world, into which we also may at some new stage of development begin to see."

Our spirits say that the inclination to work on

¹ *I Cor.*, 12, 13.

the other side is *put into* the minds of the newcomers; *i. e.*, presumably if it is not there already acquired on this side.

There is one of the spiritual laws on the other side which cannot be too strongly impressed on all *before* they pass over. Occasions arose, more than once while I was compiling this book, to allude to it, but I shall repeat it here with an illustration. It may be expressed thus: The sinner's *self-regrets* caused by his consequent mental sufferings are of *no avail* for any mental mitigation *until he realizes* that he has *sinned* against a loving God and Christ. The moment a true spark of *real repentance* is visible, then God's spiritual messengers are ever eagerly waiting to help him or her and come at once to do so.

All spirit writers who deal with this subject are *unanimous* in agreement on this. It agrees perfectly with Our Lord's parable of the Rich Man and Lazarus. He prays to "Father Abraham" to send Lazarus — whom he never cared to help in his life — "that he may dip the tip of his finger in water and cool my tongue." So far from showing any regrets for his callous behaviour, he

now wants Lazarus to serve him; utterly unconscious that he has been shirking God's Law of humanity all his life.

Abraham refuses at once, just as the missionary spirits, however willing to help they may be, *cannot* help one who will not help himself. "The great gulf" stands for that state of mental repulsion to repent, to which the rich man had brought himself by years of self-indulgence, and it will require years of his best efforts to conquer it on the other side.

The following incident occurred when our own spirit-friends took the occasion to impress upon us the same law. The lady's hand suddenly began to write, but in such a rapid way that she could not make out what it was. Moreover, the words did not seem to be English. On asking our spirit friends to explain it, if possible, they at once replied saying: "It is a German who says that he has been dreadfully wicked and asks you to pray for him. He says he has killed Belgian women and strangled a priest. We think he cannot be speaking the truth; but he really wants to be forgiven for his sins; but we do not think he

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knows what he is asking for. He is miserable and *wants relief from his misery*. He says he was shot through the heart."

A week later the German wrote again, but the lady could not read what he wrote, but could only infer from his agitation that he was still in the same state of distress.

I then asked our spirit friends why the German soldier (like the suicide described in *Spirit-Psychometry*) came to seek relief from *this* side, and not from those on the other. The reply was as follows:

"We do not think you realize the situation. We will explain why they apply on earth. It is because they are in a dreadful trouble and fly to anybody they can to try to get out of it. We want to explain to you that they *do* appeal to us too; but *they are not really repentant so we can do nothing* until they are truly repentant. They have a great deal to go through before they can be really penitent. We will tell you anything you like."

Another spirit-writer says with regard to *Repentance and Remorse*: "I am anxious to im-

press upon mortals how much *more difficult* it is here, than even upon earth, to resist the evil influences around; even although the sufferings are so intense; but all appears so hopeless. Thus the unhappy spirits may remain in such a state even for centuries, especially as it is *repentance*, not *remorse* which must be awakened; *grief* for their *sins*; not *anger* at the *penalty* incurred. A little progress, however, being made, they thirst for more, and thus by degrees they may reach the next sphere. But again and again a kind of apathy seems to take possession of them; and sometimes they even retrograde, so that the progress through the lower spheres is generally very lengthened."

But good spirits are untiring in their efforts to help these wretched ones. Their Love is insatiable in the cause of salvation.

There is one short lesson in *Christ in You* on "Renunciation," *i. e.*, the turning to God in Christ from sin. Like *Imperator*, this unknown spirit-writer has not a word to say of any "Atonement" or "Substitution" made by Christ for man; for the changes *must* always be

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done by *us, ourselves*. It can never be done "for" us; *i. e.*, as it is wrongly thought, "instead of ourselves making them."

Sin is often compared with disease, and the Vulgate in translating the Greek word for "Salvation" used the Latin word *salus i. e.*, "health"; for it meant the "saving" of the soul from sin. That was why he was called "Jesus," according to St. Matthew's Gospel.

"Renunciation"—continues the writer—implies a complete and deliberate *stand for Truth*, abandoning all else. It is the step which, once taken, opens up before you the Christ existence. It is not, as supposed, the giving up of wealth, position and friends to become poor and desolate; it is rather withdrawal from submission and obedience to the prince of this world—the creation of moral sense—that you may deliberately follow the Christ in every thought, renouncing all other rights over you. Thus, *Renunciation* becomes *Acquisition*. You lay down, in order to take up; but with a great difference.

"You are a spiritual being sent out from God to do His work and will. The material plane is your place of action and your work commences

with the dawning consciousness of God. Your scriptures are full of this teaching; Jesus has gone every step of the way for your guidance. There are pathfinders in your midst today. Follow Me, says Christ, and the spiritual and real man renounces all, to follow the King." To walk as He walked, says St. John, for *that* is Union with Christ.

The writer concludes this "Lesson" with the following words:

"At present you are to conquer" the fleshly body, ruling in love, but always ruling. There is a beautiful work before you. Jesus said: "The prince of this world cometh and hath nothing in *Me*." These were words of life and power. These may be your words too, so that nothing can touch you, hidden in God, doing His work and willing His will. You may reach the place where you no longer hear two voices, but one only — that of the living Christ.

The Renunciation of Sin and the self-application to work for Christ involves a spiritual resurrection.

I insert, therefore, here a Sermon preached by the late Ven. Archdeacon Colley in his Church at

Stockton (Warwickshire). It came, as shown by the Replica of the photographic plate, as described by the Archdeacon himself. (No. 41.) *Proofs of the Truths of Spiritualism*, p. 299.

SPIRITUAL RESURRECTION

BEING A SERMON FOR EASTER

WRITTEN BY NO MORTAL FINGERS

*on a half photo-plate sealed up from all access of φ
(= light as we understand it) and held between
the twelve hands of six Christian Spiritualists for
thirty-nine seconds,*

*Wednesday evening, March 9, 1910, as one of the many
"signs following" our Domestic Worship of Prayer and
Praise.*

"Friends

At present we would like to speak to you on the subject of the spirit-world and the destiny of man.

The thought of a future state in relationship to man, has in some form or other ever been opposed and frowned upon by men of sceptical minds. To go no further back than the days of the great Teacher Jesus, we find there existed a sadducean class, who denied all future existence to man. They said there were no spirits either of angels or men; and therefore regarded the stupendous doctrine of the resurrection of humanity as a fanciful thing, and denounced it as such.

In these modern times infidelity has become more rampant and positive, and has endeavoured to the very utmost, to confirm and establish its most repulsive and cheerless theories by deductions of science. Not a single science

has ever been found out that has not been eagerly sought after by the enemies of our common immortality, to help their godless theories; which are fully bent, if possible, on despoiling your spiritualism of her brightest ornament; which is proving the lofty and glorious truths of God's revelation, which proclaims with great power the deathlessness of man. But we are glad to say that every science like an advancing tide, has thrown back upon them their own baseless thoughts; and rolled onward, bearing on its bosom, its mighty and resistless testimony of the truth of God, and the immortality of man. The last form of argument which has assailed the future existence of humanity, is the materialistic theory, or doctrine of homogeneity. Its advocates have asserted that man has but one identical nature, that he is altogether earthly and earthborn, that his intelligent mind is nothing more than the delicate offspring of matter. Their favourite argument is, that the mind grows and dies with the body, that it is infantile with the infant body, and perfect in the adult; and therefore it must perish with the body at death. Now if man be nothing more than simple matter, if the mighty spirit correspond exactly, in all cases to the size of the human body, then, there is a strong presumption that the dissolution of the physical organization is the utter extinction of the entire man; but such conclusions are repugnant to reason and fact. It is readily granted that the soul manifests greater power, as the body ripens to maturity, and that when the body yields to the withering touch of time, the soul often seems to yield, too; but this is not because it either grows or declines, but because the body as a habitation is too weak and frail for other than a

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limited and gradual development of its great powers. How often has some unexpected news, so excited the immortal spirit that its very emotional workings, have proved too powerful for its frail tenement, and the body has given way under the strain. It is the body therefore that is infantile and weak and not the soul. Such being the nature of the spirit in man, the death of the body can no more affect its existence, than the mere throwing off of a garment can annihilate the person of its wearer. Everlasting life pulsates in every faculty. There is, therefore, a spirit life. When the world's Creator breathed into man's nostrils the breath of life, He beheld in him the image of His own great self; He saw divinity assuming humanity, and humanity becoming immortal. In the eyes of God there are no dead; all who have been still are, their spirits have not been spent as a lightning flash, they are still living, loving, conscious, and still active. We would remind you of a verse from your hymn book, "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest was not spoken of the soul." The spirit's after-condition is a theme which touches you all; many who were dear to you have passed over, they have thrown off their mortal coil, and taken on the immortal, firmly trusting in God's love and mercy, and fondly hoping to behold his glory the very moment they put off the mortal. Are you to regard them as deaf, speechless, and blind? And will such be your destiny when you make the grand transition? Is the power of hope to be blasted when

in fullest bloom? Will the river of life be checked when its flow towards the eternal ocean is the greatest? Is it all a mockery, or a delusion? True it is that in the Bible, death is depicted under the beautiful and peaceful image of sleep; but such representation invariably, refers to the body, and not to the soul. The moment death's shadow falls upon the entrance of the gateway of life, and in the twinkling of an eye, the disembodied spirit is receiving the reward of its works, while in the body, just as the arctic sun dips into the ocean, it hastens again in its glorious career up the sky; so the instant the natural eye is eclipsed in death, the spiritual eye opens in eternity. One step and the soul is on the spirit-side of life. A troop of angelic beings unseen, crowd the chamber of death, and are ready with outstretched arms to welcome and bear the spirit to its home immediately on its emancipation. What a moment of wonders, one moment surrounded by weeping friends, and bleeding hearts, and taking the last fond embrace this side the grave, the next a companion of happy spirits, leaving their friends wondering why this should be. But here we would say, they know only in part, they see as through a glass darkly, the greatest efforts of your greatest men are as the opinions of children, and in the words of your Bible we say, "eye hath not seen, nor ear heard, neither hath it entered into the heart of

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man the things which God hath prepared for them that love Him." Yet though the eye, and the ear and the mind of men, are inadequate to the giant task of grasping this, when Christian people say that they have communion with the saints, they gladly avow their firm belief, of being able to speak with their loved ones.

No. Friends, death has not really separated us from you. Of course, as far as the mere physical relationship is concerned, it has; but there are spiritual, holy affinities which it cannot sever. The mortal flesh becomes pulseless clay, under its cold withering touch, the compound unity of man's disembodied person is dissolved by it, into the distinctive principles of flesh and spirit.

Yet while the flesh perishes and becomes food for worms, the spirit lives on defying its power, and laughs at the corruption of the grave. Therefore along with us, you can rejoice together and say in very truth, "O grave, where is thy victory, O death, where is thy sting?" For Friends, we tell you that neither life, nor death, nor principalities, nor powers, nor height, nor depth, nor anything else shall separate you from the love of God, and your loved ones. With what a lot of love, and kindly affection, you look forward to a reunion with your dear ones! their forms, faces, and smiles, are constantly floating before you; their voices sound sweetly on your ears, their well-remembered

names are as pouring oil on troubled waters. You love them still,
 you cannot forget your sainted dead. No, you have known them too well for that, you have wandered hand in hand with them, through the tangled woods of life; you have seen them wrestle and strive with circumstances in that life; and at last, you have seen them place their foot on the boundary land of another world; you have seen the heavens open, and the angels descending, and they have been bourne away from your sight. How, then, can you cease to remember them? But no sooner are they lost to your sight, than questions such as these come to you, shall we meet them, shall we love and be loved by them again? To answer these, we will turn first of all to the Bible for support. Turning to the second book of Kings, the sixth chapter, the sixteenth and seventeenth verses, you will find these words, "And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." Then, again, the eighth chapter of Ezekiel, third verse, there you will find how a spirit-hand lifted him up. Then again, Moses appeared in a visible form at the transfigura-

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tion of Jesus on Tabor, while his body was still lying in a valley in the land of Moab. Again, there is Samuel who hearing a voice, said "Speak, Lord, for thy servant heareth." All these and many more we could mention give proof of a continued existence. And here are a few thoughts from your modern great men on the same subject. "We think we have seen our loved one die, but if our eyes could be opened, if only for one moment we should see that life was uninterrupted;"

this from one of the ministry of the Church of England. And now, Friends, we bring this little message to a close, but would like to remind you once again that you stand at the vestibule of an eternal world; so make the best use of your time here, sow to the spirit, place God first in all you do; then, when you have finished your work in the body, you will be able to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

May the peace and joy which passeth all human understanding be yours.

God bless you."— *Easter Day, March 27, 1910.*

"The smallness of the copper-plate-like writing renders it impossible to be reproduced by any engraving; while at times with our greatly esteemed unpaid mediums, in various circles, the writing on our usual $\frac{1}{4}$ -plates is so microscopic, that, to enable us to read it, a high-power lens is necessary. And the character of the caligraphy in English, Archaic Greek, Latin, Hebrew, Italian, French, Arabic, varies continually in our several, separate domestic, devotional and private gatherings, in places from twenty-four to seventy-

seven miles apart, where we meet as directed (St. Matt. xviii. 20) in Faith and Love, KNOWING, from long experience, the inscrutable power of Almighty God, "the God of the spirits of all flesh" (Numbers 16: 22 and 27: 16), who, thus, and in other ways, permits the Angel-World to be operative in this, and the Kingdom of Heaven to have rule abidingly with us here on earth."

VEN. ARCHDEACON COLLEY.

The psychograph (No. 41) is given in *The Proofs, &c.*, p. 209.

Rev. Stainton Moses wrote in his Diary on Easter Day, 1875: "I had been conscious of the presence of a great number of spirits in the morning." After some reference to this, it was written under an entirely new influence, though by the usual amanuensis:

"We have told you that we always celebrate anniversaries, and Easter is with us a festival as well as with you, though we celebrate it from other reasons and with a higher knowledge. Easter is to us the Festival of Resurrection, but not of the body. To us it symbolizes not Resurrection of Matter, but Resurrection *from* matter, the Resurrection of Spirit; and not this alone, but Resurrection of Spirit from material beliefs and surroundings; the emancipation of the soul from the earthly and material, even as the spirit

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rises from the dead body with which it has done for ever.

“You have learned that there is a spiritual significance in everything, even as there is a spirit underlying every material object. So the dogma that Christendom celebrated today is to us of special significance. Christians keep festival in memory of the rescue of their Master, the Lord Jesus, from the grasp of death; and *they erroneously believe that the material body was revived*, they do in ignorance celebrate the great spiritual truth that there is no death. The festival to us is one of joy over the partial recognition of a truth divinely seen by man; and of still greater rejoicing over the mighty work consummated on this day. It is not that death was vanquished, as you say, but that man began dimly to see a vision of eternal life . . .¹

“The life of the Christ, so far as it was public, was compressed within three years and a few months. For that, the previous thirty years had been a preparation. During all that time he was receiving instruction from those exalted angels who inspired him with zeal and love for his mis-

¹ *Spirit Teachings*, p. 249, f.

sion. He was a constant communer with the world of spirit; and was the more able to drink in their teachings that his body was no bar to his spirit."

Unless the story was of later origin, *i. e.*, after Our Lord had used the phrase "My Father" for God; it may be suggested that it was due to spirit control, for it is very improbable that a child of twelve could have spontaneously expressed it.

I have italicized a few words which are of great importance. We ordinarily believe that Christ returned from, exactly as he had entered, the tomb, excepting the grave-cloths. Yet we read of His entering a room with closed doors, and that He vanished in a moment. He tells us that He had received the power to lay down his life and to retake it, from the Father. We cannot yet explain *how* the change of "properties" of ordinary body can have come about; but Modern Science has thrown some light upon it and Spiritualism, a great deal more. Science says that everything is composed of infinitesimally small electrons. Hence we can conceive that the difference between the terrestrial body and spiritual body *may be* in the *different arrangement* of our

electrons, as between ice and vapour or steam. Spirits are invisible to us; but our bodies appear invisible or "shadowy" to them; while they are "solid" to each other. Now it may tentatively be suggested that Christ never parted with his terrestrial body, but changed it into his spiritual body. That when he appeared in the closed room He "dematerialized" it *i. e.*, changed the electrons from forming a spiritual into one resembling a material body, and *vice versa*.

When Mahedi¹ was materialized through Dr. Monck, and further controlled by Samuel, who had been the Archdeacon Colley's former friend, he offered him a baked apple, just as our Lord ate broiled fish and honeycomb. But to his astonishment, *he* did not eject the skins, for they fell from the mouth of the medium, Dr. Monck! He kept them and I have seen them.

Something of the above kind of change appar-

¹ A materialized spirit who wrote his name "Mahedi," produced in my *The Proofs of the Truths of Spiritualism*, under a second control, "Samuel," No. 38, who had been the Archdeacon's great friend, as well as of F. W. Monck. He always wrote his *e*'s with the Greek form of the letter, as reappeared in his spirit-writing.

The above account is given more in detail in *The Proofs of the Truths of Spiritualism*, p. 250, ff.

ently took place, for, as *Imperator* says, Jesus *did not* reassume his *old* body, but He must have changed its character.

When Mahedi sat at a table, the Archdeacon rested his arm on his shoulder to see what resistance was felt. The Archdeacon told me it was just like that of any ordinary man; but, when he accidentally breathed on Mahedi's helmet, it appeared at once to begin to dissolve! (No. 51.)

CHAPTER V

THE GOSPEL OF CHARACTER PREACHED AND PRACTISED IN THE NEXT LIFE

It has been asked: "What is the 'good' of Spiritualism?"—The answer is: By means of it we are assured of the most important fact it is possible to learn.—It is that our future happiness is proportional to our character acquired in this world.—As we have lived, so are we on awakening in Hades.—There are no external "punishments" or "rewards" awaiting us, but just the natural or inevitable results of our earthly life.—Moreover, we learn that it is more difficult to *undo* the effects of wrong beliefs and Christless conduct.—*Imperator's* Gospel is the same as that of Jesus Christ.—Illustration by Mr. Heslop.—To understand the Truth, we must depend upon Reason.—We must "express God in our earth-life."—Purity of motive is everything.—Spirits return to earth to help.—The Heart as well as the Head is necessary.—The "Good Man" is the "philosopher and philanthropist in one."—All selfishness must be eradicated.—Christ is our Example.—An exhortation of Imperator to Rev. S. Moses.—A psychographic illustration of advice from St. Luke's Gospel. (Nos. 46, 47.)—Spiritualism as a Religion.—The Golden Chain.—A Spiritual Catechism, essentially Christian.

It is sometimes asked: "Even if it be true, of what use is Spiritualism? Is there any spiritual 'Good' derivable from it?"

The answer is so important that it is desirable to give sufficient illustrations of what the Spirits themselves tell us about Religion; so that we may have a clear idea of what will be expected of us on the other side, and especially how we must live here; for the Spirits are unanimous in insisting upon the truth which our Lord emphasized: that we must prepare ourselves in this life for the next; so that we may be already "at one" with Christ and God when we wake up on the other side.

As we have lived, so shall we be; there will be no external "punishments" or "rewards" immediately awaiting us but simply the natural results or inevitable consequences of our manner of life on this earth. Such truly, but symbolically represent the meaning of the parable of the rich man and Lazarus.

As regarding all who disbelieve in Spiritualism, and do not care to take the trouble to ascertain wherein lie the proofs of its many truths, and that it is possible to communicate with those who have gone before, it is hopeless to expect them to believe that we now know how Religion, or the Gospel of Jesus Christ, is regarded in the

Unseen World; or, in what way the future concerns us here; who must, in time, follow all who have gone before, *e. g.*, Huxley is reported to have said: "Even if Spiritualism be true, it does not interest me."

All who call themselves "Spiritualists" will perhaps appreciate any effort to put in a concise form what each should regard as his real object of life on earth; so that we should *now* try to avoid having to undo much of more or less mistaken beliefs and a career in this world. Moreover, I repeat, the Spirits tell us that it is *more painful* to undo a wrong belief *after* we have left this plane.

In the first place we learn from the New Testament that Christianity does *not* consist of Dogmas, beyond the belief or conviction of the existence of the Creator, who is a God of Love, or rather that "God *is* Love," and in all that Jesus Christ did to reveal by his own, the *Character* of the Father; or what we must believe of God Himself. Not only "He who hath seen *Me* hath seen the Father"; but "Blessed are they who have *not* seen Me, and yet have believed," and have faith.

Imperator says that we “progress on the other side by persistence through the instruction of higher intelligences, and by a gradual and laborious undoing of sin and sinful habits.”

A practical illustration corroborative of *Imperator's* words will be found in Mr. Heslop's conversations with his wife entitled: *Speaking across the Border-Line*. Mr. Heslop thus wrote by his wife's hand: “I have been away on a mission to the ‘Land of Darkness.’ I had a sudden call to go there, to help one to whom I was appointed a minister.

“Your world is in darkness when compared with the Christ sphere, but it is brilliant when contrasted with these regions where I have just been. There are souls there filled with the torture of remorse more bitter than anything you can conceive possible. Truly must they ‘work out their own salvation with strong crying and many tears.’ And we go to carry comfort to them. To speak of the love of the Divine Saviour, which alone can lead them out of darkness into His glorious light.”¹

¹ *Op. cit.*, p. 29. This is a hint that there was no “Atonement” upon which the sinner can rely. See the Appendix to Mr. Heslop's book.

Now to proceed in our enquiry upon Religion. — *Imperator* says very truly that “man must judge according to the light of Reason¹ that is in him. That is the ultimate standard, and the progressive soul will receive what the ignorant or prejudiced will reject. God’s truth is forced on no man. He offers, and they who are prepared, receive the message. The ignorant and unfit reject it.”²

“As the soul lives on this earth, so does it go to the Spirit-life. Its tastes, its predilections, its habits, its antipathies, they are all with it still. It is not changed, save in the accident of being freed from the body. . . . The soul’s Character has been a daily, hourly growth. It has been a weaving into the nature of the spirit that which becomes part of itself, identified with its nature, inseparable from its character. It is no more possible that that character should be undone, *save by the slow process of obliteration*, than that

¹ See *I Thess.*, 5, 2, f. “*Prove* all things; hold fast that which is good”; “being always ready to give answers to every man that asketh you a *reason* concerning the hope that is in you.” (*I Pet.* 3, 15.)

² *Op. cit.*, p. 11, ff.

the woven fabric should be rudely cut and the threads remain intact."

Mr. Heslop, as well as "Julia" and others, all speak of the same necessity of living the Christ-life *here*, to be sure of happiness hereafter; for such is "Religion," or Christianity.

"You hardly realize," writes Mr. Heslop, "that you have power (on earth) to 'express God' in your lives. The acts and deeds which I had thought good, and of which I was rather proud, were not regarded here; but some little word or deed almost forgotten, stood out clear and distinct. It was the purity of motive that gave it value, nothing else. Remember that you are building your home in Paradise all the time you dwell on earth. It is the outer expression of your thought. All spiritual and beautiful thought produces beautiful surroundings; so that as you walk about here, you can gauge the spiritual quality of the inhabitant by the beauty of his dwelling. There are no mysteries in Paradise, all is open, and every secret thought is known."

The following extract confirms *Imperator's* assertion.

Spirits have sometimes said they like to come and communicate with us; and the writer of *Christ in You* adds a remarkable sentence: "Since the mind is the seat of pain, do you not see that unless you have the mind of Christ, you cannot acquire it by freedom of the body of flesh only? *It is more difficult to conquer on the plane of spirit*; in fact you may long to come back! Just where you are is the place to learn; therefore, we who love you, come to help you at your present stage, not only for your own sake, but in order that the great Self, of which you are a part, may not be ignorantly hidden.

"Begin by opposing sense suggestions. You are not born to suffer and decay, but are here for a purpose. There is a reason for your place in the great plan of life, and no one else can do your work. Reject the suggestion that your environment makes triumph impossible. These very conditions can be made steps of ascent; you can begin now to readjust your life. . . . You will find that this is the very opportunity for the higher self to speak. Many join with us as you read these words in prayer and strong encouragement that you fail not. Begin, as we suggest, in

the simplest way, to realize that it is God that worketh in you to will and to work for His good pleasure." ¹

As a Heading to *Section II*, Rev. Stainton Moses writes: "Much was made of the *heart* as well as of the *head* and the orderly development of the whole powers of the body, intellect and affection were insisted upon. It was said that want of balance was a great cause of retrogression, or of inability at any rate to progress.

"I suggested," (Mr. Moses adds), "the philanthropist as the man who came nearest to the ideal. The reply was as follows:

"The true philanthropist is he who grows likest God every hour. He is enlarging by constant exercise the sympathies which are external and undying, and in the perpetual exercise of which man finds increasing happiness. The philanthropist and the philosopher, the man who loves mankind, and the man who loves knowledge for its own sake, these are God's jewels of priceless value, and of boundless promise.

"The philosopher, hampered by no theories of what ought to be, bound by no subservience to

¹ *Christ in You*, pp. 130 ff. *Cp. Phil.*, 2, 13.

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sectarian opinion, to the dogmas of a special school, free from prejudice, receptive of truth, whatever that truth may be, so it be proven — he seeks into the mysteries of Divine wisdom and searching, finds his happiness. He need have no fear of exhausting the treasures, they are without end. His joy throughout life shall be to gather ever richer stores of knowledge, truer ideas of God.

“The union of these two — the philosopher and the philanthropist — makes the perfect man. Those who unite the two, progress further than spirits who progress alone.”

Just as St. James identified “Religion” with Character and Conduct, so *Imperator* thus depicts the ideal character to be striven for in this life, to be acquired in full in the life to come.

With regard to the preceding description, Mr. Stainton Moses replied to *Imperator*: “*But you have described a perfect character.*” He replied: “We must eradicate selfishness in all its many forms. There must be no obtruding of self, or we can do nothing. There is nothing so absolutely fatal to spirit influence as self-seeking, self-pleasing, boastfulness, arrogance or pride.

The intelligence must be subordinated or we cannot work upon it. If it be dogmatic, we cannot use it. If it be arrogant and selfish, we cannot come near it. Self-abnegation has been the virtue which has graced the wise and holy men of all time. The seers who bore of old the flag on which was inscribed for their generation the message of progressive truth were men who thought little of themselves, and much of their work. They who spoke to the Jews, whose messages you have in your sacred records, were men of self-denying purity and singleness of life. Jesus, when He lived amongst men, was a grand and magnificent instance of the highest self-abnegation and earnestness of purpose. He lived with you a life of pure self-denial and practical earnest work and He died a death of *self-sacrifice for truth*. In Him you have the purest picture that history records of man's possibilities. They who since have purged the world from error, and have shed on it the beams of truth, have been one and all men of self-denial and earnest devotion to a work which they knew to be that for which they were set apart. Socrates and Plato, John and Paul, the pioneers of truth, the heralds of prog-

ress, all have been unselfish souls, souls who knew nought of self-seeking, of proud aggrandizement, of boastful arrogance. To them earnestness and singleness of purpose, devotion to their appointed work, forgetfulness of self and its interests were given in a high degree. Without that they could not have effected what they did. Selfishness would have eaten out the heart of their success. Humility, sincerity and earnestness bore them on.

“This is the character we seek. Loving and earnest, self-denying and receptive of truth, with single eye to God’s work, and with forgetfulness of earthly aims. Rare it is, rare as it is beautiful. Seek, Friend, the mind of the philosopher, calm, reliant, truthful and earnest; Seek the spirit of the philanthropist, loving, tolerant, ready to help, quick to give the needed aid. Add the self-abnegation of the servant of God who does his work and seeks for no reward. For such a character, work, high, holy, noble, is possible. Such we guard and watch with jealous care. On such the Angels of the Father smile and tend and protect them from injury.”

Imperator concludes the second section with

this exhortation to the Rev. Stainton Moses:

“ Friend, when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which will reveal a God of tenderness and pity and love, instead of a fabled creation of harshness, cruelty and passion. Tell them that it will lead them to know of Intelligences whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Supreme. Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-men, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been, so far as he could, a clog and an injury to them. Tell them that such is our glorious mission; and if they sneer, as the ignorant will, and boast of their fancied knowledge, turn to the progressive souls who will receive the teaching of wisdom; speak to them the message of Divine truth that shall regenerate and elevate the world; and for the blind ones

pray that, when their eyes are opened, they may not despair at the sight which they shall see."

As an instance of a Control appealing to Scripture in order to tender advice to one on this side of the Border-line, I produced an interesting psychograph of a passage of St. Luke's Gospel.

I have given a longer account of this remarkable psychograph in *The Proofs of the Truths of Spiritualism*, but will here state the chief facts. (No. 46.)

A photograph of the Mother of one of the circle at Crewe (Mr. Hope being the medium) was promised by the Control, and in addition a message in Greek on another plate, the number (fifth) being selected by the Control; who stated: "The passage will be found in the British Museum under a glass shade. That is the only one in existence; it was given by Cyril Lucar of Constantinople to Charles I."

Before going to London I compared the psychograph with the specimens of ancient MSS. in Young's *Concordance*, and found that it agreed with the Alexandrine MS. I soon found the *Codex Alexandrinus* in the British Museum, but could not get near it, as it is railed round. The

keeper of the MSS. Department possesses a photographic facsimile; so the Archdeacon was thus enabled to take a photograph from the original; which I have produced. (No. 47.)

A careful comparison of the two shows that the psychograph is *not* a photographic, but a *written* copy, as the lines are not strictly parallel nor the upstrokes vertical as in the original; though the same words begin and end each line respectively. The reader can refer to *Luke*, 17, 5, if he wishes to read the passage in English.¹

¹ This text was chosen for a definite, kindly purpose.

CHAPTER VI

“JESUS CHRIST, THE SAME YESTERDAY, TODAY AND FOR EVER.”—(HEB., 13, 8.)

Imperator's description of Jesus Christ.—His mission is the same as Christ's.—“To preach Jesus Christ as our Great Example”; to bring about a “Unity” with Him; or “*Christ in you*” as St. John defines it.—This is only to be secured by *imitation* of His Character and Conduct.—The Gospel of Humanity.—Rev. S. Moses tells *Imperator* that his teaching will not be accepted, because *Imperator* cancels the leading dogmas of the Church, represented by erroneous terms.—(Atonement, Substitution, Redemption, Propitiation of the Father, and Vicarious suffering.)—Religion to be true *must be practical* and not based on barren beliefs or dogmas.—The Spirit Creed.—The True Christ.—Rev. Stainton Moses’ “Regeneration” through *Imperator's* teaching.

“You enquire of us,” (wrote *Imperator*) “what position we assign to Christ?” In reply he devotes the eighteenth section of *Spirit Teachings* to this important matter.

“It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualize their meaning and infuse into them new life. We do not abolish one jot

or one tittle of the *teaching* which the Christ gave to the world. We do but wipe away man's material glosses and show you the hidden spiritual meaning which has been missed.

“ This was the mission of Christ. He claimed for Himself the ‘ fulfilment ’ ¹ of the Law, not its abolition or abrogation, was His intent. He stripped off the rags of Pharisaical ritual, the glosses of Rabbinical speculation, and laid bare the divine truth that was beneath all the grand principles divinely inspired which man had well nigh buried. He was not only a religious but a social reformer; and the grand business of His life was to elevate the people, spirit and body; to expose pretenders, and to strip off the mask of hypocrisy; *to take the foot of the despot from the neck of the struggling slave*, and to make man free by virtue of that truth which He came from God to declare: ‘ Ye shall know the truth, and the truth shall make you *free*; and ye shall be free indeed.’ ” ²

“ He reasoned of life and death and eternity;

¹ This word in Greek really means the “ filling full,” that is, of spiritual meaning, wanting in the bare letter of the law.

² *Op. cit.*, p. 149; *John*, 8, 32. The words italicized are applicable today, for the *Allies* were fighting for Christ.

of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed as never man showed before the end for which the law was given — *the Amelioration of Humanity*. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by the one ascertained balance — the fruits of life as the test of religion.¹ He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent, and He set before them a living Example² of the life which he preached."

This agrees with St. John, who wrote: "Whoso keepeth His Word, in him verily hath the love of God been perfected. Herein we know that we are *in* Him. He that abideth *in* Him ought himself also to walk even as He walked."³

¹ Cf. *Jas.*, 1, 27.

² *I Pet.*, 2, 21. To *copy* or *imitate* Him is described as having *union* with Him; so that Christ, really His *Character*, is said to be *in* us, and we *in* Him. (*John*, 17, 20 ff.; also *I John*, 2, 6.)

³ Dr. Westcott, writing on *I John*, 2, 6, says: "The sign of union with God is found in the Imitation of Christ. As the sign of knowledge is to be seen in the keeping of the divine commandments in their unity (v. 3) and in the keeping of the divine word in its verity (v. 5); so the sign of fellowship is to

So *Imperator* observes: "*The Gospel of humanity* ¹ is the Gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

"We continue to preach that same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as apostles of this heaven-sent gospel. We declare truths the same as Jesus taught. We preach His Gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualize that which man has hidden under the heap of materialism.

"We would bring forth the spirit truth from the grave, in which man has buried it; and would tell to the listening souls of men that it lives still — the simple yet grand truth of man's progressive destiny, of God's unceasing care, of Spirits' unslumbering watch over incarnated souls." ²

Mr. Stainton Moses, in commenting on this be seen in the copying the divine life. (*The Epistles of St. John*, p. 50.)

¹ Sir John Seeley in his work *Ecce Homo* adopts the phrase "Enthusiasm of Humanity" for "Love."

² *Op. cit.*, p. 140 f.

teaching, said: "It will not be accepted"¹; for one class looks to the "Atonement"; another to "Ritualism"; but few to *Character and Conduct* as being the *Essentials of Christianity*.

Mr. Moses prefaces the Eighth Section with some important information about himself: "From the standpoint that I then occupied it seemed to me that such teachings might be called by opponents atheistic or diabolic. I, at any rate, should call them Latitudinarian, and I maintained at some length a view more nearly approaching to orthodox teaching."

He tells us that he was "trained in strict accordance with Protestant Church principles, that he had accepted the tenets of that portion of the Church of England called 'Anglican,' or 'sound High Churchman.' He subsequently tells us what was the effect, *i. e.*, after some years, of *Imperator's* teaching upon himself. He wrote as follows:

"From this time commenced that state of great spiritual exaltation, during which I was profoundly conscious of the presence and influ-

¹He was *right*; for I published a book entitled: *The Spiritual Teaching of Christ's Life*.

ence of one commanding Intelligence, and of an action on my mind which eventuated in a development of thought amounting to nothing short of spiritual regeneration."

Imperator replied to Mr. Moses in the following words: "You have objected to our teachings that they are not consistent with the received creed of orthodoxy and Religion. The Spirits' healthful life has two aspects — the one pointing to God, the other to man. What says the spirit-creed of God?

"In place of an angry, jealous tyrant, it reveals a loving Father, who is not loving in name only, but in very deed and in truth; into whose dealings nought but love can enter, Who is just and good and full of affection to the lowest of His creatures.

"*It does not recognize any need of propitiation towards this God.* It rejects as false any notice of this Divine Being vindictively punishing a transgressor, or requiring a *vicarious sacrifice* for sin." ¹ Dr. Westcott shows that "our propi-

¹ I shall consider in a later chapter (No. 11) the true meaning of "Atonement," and the false ideas which have been attributed to this word.

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tiation" meant Christ would "propitiate" the sinner, by offering him His Flesh and Blood.

Imperator thus teaches that the only true Religion is one of a *practical character* and *without dogmas*.¹

On the continuance of life *Imperator* says: "This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. For there is *no* vicarious 'Substitution.'

"The consequences of deeds of good are similarly permanent, and precede the pure soul and draw around it influences which welcome and aid it in the spheres.

"Life we teach you, is one and indivisible; one in its progressive development; and one in the effect on all alike of the eternal and immutable laws by which it is regulated. None are excused as favourites; none are punished mercilessly for error, which they were unable to avoid. Eternal justice is the correlative of eternal love. 'We preach the religion of work, of prayer, of adora-

¹ So also says St. James. *Jas.*, 1, 27.

tion. We tell you of your duty to God, to your brother and to yourself — soul and body alike.' ”

The following is *Imperator's Spirit-Creed*:

DUTY TO GOD

Honour and love your Father, God (Worship).

DUTY TO NEIGHBOUR

Help your brother onward in the path of progress (Brotherly Love).

DUTY TO SELF

Tend and guard your own body (Bodily culture).

Cultivate every means of extending knowledge (Mental progress).

Seek for fuller views of progressive truth (Spiritual growth).

Do ever the right and good in accordance with your knowledge (Integrity).

Cultivate communion with the Spiritland by prayer and frequent intercourse (Spiritual nurture).

Within these rules are roughly indicated most that concerns you here. *Yield no obedience to*

any sectarian dogmas. Give no blind adherence to any teaching that is not commended by Reason."

In Section IX Mr. Stainton Moses again raised objections against *Imperator's* "unorthodox views."

Imperator replies: "No doubt it seems to the unprepared spirit to be new and destructive of older forms of faith. But it is not so. It would be commendable to all who are not hampered by old prejudices. We said that we must clear away much rubbish; that the work of destruction must precede the work of construction; that the old and unserviceable must first give place; that in short we must clear before we build."

"Yes," replies Mr. Moses, "but that 'rubbish' is precisely what Christians have agreed in all ages to consider cardinal doctrines of the faith."

"No, friend," replies *Imperator*, "not quite so. If you will read the records which so imperfectly record the earth-life of Jesus, you will not find that He claimed for Himself any such position as the Christian Church has since forced upon Him. He was what we preach Him, not such as the Church has made Him."

Then followed a crucial question by Mr. Moses :
“ I cannot think so. And the Atonement : What do you make of that ? Your teaching is pure and beautiful, but surely it is not Christian ? Nor is it the teaching which one who uses the sign of the Cross would reasonably be expected to promulgate. So it seems to me.”

Imperator replies : “ It shall be given in due course, cease now.” After four days it came and occupied ten pages of the book. It concludes with the words : “ We would have you know that the *spiritual ideal* of Jesus, the Christ, is no more like the human notion, with its accessories of atonement and redemption, as men have grasped them, than was the calf ignorantly carved by the ancient Hebrews like the God who strove to reveal Himself to them . . . we would tell you of the *true significance of the life of the Christ*, and show you, as we can, how low and mean are the views of Him which we are striving to do away with.

“ You ask how the *sign of the Cross* can be prefixed to such teaching. Friend, the spiritual truth of which that sign is typical is *the very cardinal truth, which it is our special mission to*

declare. The self-denying love which would benefit humanity even at the sacrifice of life and home and earthly happiness — the pure spirit of the Christ, this is what we would declare to you as the Godlike Spirit. This is the true salvation from meanness and self-aggrandizement, and self-pleasing and luxurious sloth, which can redeem humanity, and make of men the children of God. This self-abnegation and incarnate love is that which can ‘atone’ for sin, and make man like God. This is the true ‘atonement.’ Not, indeed, a reconciliation of sin-stained humanity to an angry and holy God, purchased by the sacrifice of His sinless Son; but a higher and truer atonement [at-one-ment] in the ennobling of the nature, the purifying of the spirit; the making of the human and divine ONE in aim and purpose — the drawing of man’s spirit even whilst incarnated, up nearer and nearer to the Divine.

“This was the mission of Christ; in this He was a manifestation of God; the Son of God; the Saviour of man; the Reconciler; the ‘Atoner’ [*i. e.*, putting man and God ‘at one’]. And herein we perpetuate His work, we carry on His mission, we work under His Symbol, we fight

against the enemies of His Faith, against all who ignorantly, or wilfully dishonour Him, even though it be under the banner of orthodoxy and under the protection of His Name.

“The days shall come when men shall recognize the Oneness of Christ’s teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a more perfect knowledge; and they shall know that the sign (✠) under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time. This end it is our earnest endeavour to attain. Judge of our mission by this standard, and it is of God, godlike; noble as He is noble; pure as He is pure; truth-giving as He is true; elevating and saving, and purifying the spirit from the grossness of earthly conceptions and raising it to the very atmosphere and neighbourhood of the spiritual and the divine.”

In another chapter I will endeavour to prove,

from a study of the Greek text, that *Imperator* is certainly right; and our interpretations have gone astray, by translating the *Vulgate* or Latin version, instead of the original Greek text, to make our English Bible, in the sixteenth century.

The great war has brought to the front the true Spirit of Christ; first as the uniter of mankind, within the bounds of our own "Units" of the Army, and has found expression in the words, "Comrades of the War"; but all the men of all the different nations fighting with us are now united in the common purpose of fighting for Jesus Christ and the Kingdom of Righteousness. We are all "*at One*" with that object.

Imperator says: "The days shall come when men shall recognize the Oneness of Christ's teaching on earth with ours . . . men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality but with a more perfect knowledge; they shall know that the sign (✠) under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time."

Are not the following instances illustrations of a fulfilment of *Imperator's* words?

A certain incumbent had some wounded Indians located in his parish. One died, and the question was raised: Where should he be buried? It was suggested to the Vicar that it should be in unconsecrated ground. He took the opposite view and buried the man in the consecrated church yard, adding a stone with the inscription as a heading: *There is One God and Father of All.*

The native Indian officer thanked him and said: "Those beautiful words will do more to unite us Mohammedans with you than all the political bonds could effect." The officer brought all his men on a little pilgrimage to the grave of their comrade before leaving; and they all expressed their grateful thanks to the incumbent of the parish.

"One touch of *Nature* — for Love is a human instinct — makes the whole world kin."

The following well illustrates the spontaneous awakening of the truly *natural* Christian spirit of *Agapé*.

On November 20th, 1917, came a letter from

some disabled Japanese soldiers: "To the Honourable and Brave." It was written by Surgeon, Colonel Ikutaro Goto, on behalf of 248 disabled Japanese soldiers. After expressing their "heart-felt sympathy," he proceeds to say: "You have bravely fought in the cause of *humanity*. In sending you a letter of our *deep sympathy* and *love* . . . *humanity* is one and the same everywhere throughout the whole world. *It knows neither national barriers nor racial distinctions. Our heart is yours; your heart is ours.* So I beg you to kindly accept our profoundest *sympathy*. . . . The glory of the final victory is always with the side of the righteous and is waiting your brave and patriotic *comrades* now at the front. May Heaven bless all our allied peoples."

This letter is an expression of pure Christianity, whatever the professed "religion" of the 248 Japanese soldiers may be. The reader will at once recognize the "Christian expressions," which I have italicized.

CHAPTER VII

IMPERATOR AND HIS RELIGIOUS POSITION; WHAT IS TRUE CHRISTIANITY?

Imperator's religious position, based on Love.—He appeals to Reason.—Love replaces Beliefs.—Religion based on ecclesiastical terms, requires restatement.—The Christ-like Character and Conduct only essential.—The Imitation of the simplicity and sincerity of Jesus' teaching.—“Will this teaching be accepted?” asked Rev. S. Moses.—The present writer's experiences.—*Imperator* dismisses theological Creeds as being unnecessary to make a Christian.—Restatements required.—*Imperator's* reply to Rev. Stainton Moses.—The Judgment Day.—Results depend upon our acquired characters in this world.—Mr. Heslop on the “Germ of Truth” being only taught on earth.—Purity of motive the determining value.—Rev. Stainton Moses' *own* “regeneration” through *Imperator's* influence.—The character of this great spirit's teaching.—The Duty of the Church.—The present craving for Unity in the Churches and the Bishop of the Philippines' discourse.

THIS great control of the Rev. Stainton Moses again emphasizes his position, as Expounder of the Religion held on the other side: “If you will further recollect the standpoint we have selected, you will see that in place of blind faith [or rather ‘Belief’] which accepts traditional teaching—

the old merely because it is old — we appeal to *Reason*; and in place of credulity we demand rational, intelligent investigation and acceptance grounded on conviction.”

Such is the only true and *scientific, i. e., rational*, way to discover the truth. It is not any “advancement” of the Truth that is required now; for it is exactly what Jesus Christ and His Apostles taught. Such alone is really and truly everlasting. It is the false theology of later days which has disturbed it and coined a number of theological terms which “fixed” the erroneous conceptions involved.

What the Church now requires — and that urgently — is to go back, restudy and restate the exact teaching of Christ. This can only be done by restoring the true meanings of the Greek in our New Testament, and eliminating every erroneous word and misleading idea, and wrong term in our English Bible, and so recover the exact meaning of our Lord’s words. In that way we shall discover that He was solely concerned with *Character and Conduct*, for it is these which constitute *Salvation, i. e., Spiritual Health and Eternal Life*.

Imperator well says: "Had men devoted their energies to the *imitation* of the simplicity and sincerity, the loving toil and earnest purpose, the self-sacrifice and purity of thought and life, which elevates and distinguishes the Christ, they would have wrangled less of His nature and have wasted fewer words upon useless metaphysical sophistries. Those of your theologians who dwelt in the days of darkness, and who have left to you an accursed heritage in their idle and foolish speculations, would have turned their minds into a more useful channel, and have been a blessing instead of a curse to mankind."

Again the Rev. Stainton Moses replied to all *Imperator's* expositions by saying: "It will not be accepted." The present writer can corroborate this as far as the past is concerned, but trust me not in the future. I had no theological training, as Mr. Moses tells us that he had, when I was ordained in 1858. I had to find out for myself what theology meant; as I was taught nothing at Cambridge. I began as a Curate, to read Robertson's, Kingsley's, and Harvey Goodwin's sermons; as I used to hear the last preacher in his own Church in Cambridge. They seemed to me

to lead one into the right path, and my first realization was that "Charity," now called *Love* (R.V.), *was the corner-stone of Christianity*. On that rock I built my Creed.

Finding out that doctrinal terms did not always correspond in meaning with the original Greek text, I wrote a book called *The Vulgate the Source of False Doctrines*. My object was to show that since the English New Testament was *not* translated from the original *Greek*, but from the *Latin Vulgate*, many English words have given wrong meanings, because they were founded upon the latter.

In all, my object was to uphold *Christ as our Great Example*, as St. Peter calls Him. For, if we wish to be "perfect as our Heavenly Father is perfect," *we must live the Christ-life*, for *that is being a Christian*, or to be Christ-like. St. James describes or defines "Pure Religion" as being nothing else than purity in oneself and self-sacrificing love towards others in affliction.¹

With regard to ecclesiastical dogmas and creeds, *Imperator* writes as follows: "When we deal with special forms of theological creed, we

¹ *Jas.*, 1, 27.

strive, in so far as we can, to spiritualize previous opinion, rather than to eradicate it. We know — as you cannot know — of how trifling moment are *forms* of faith, provided the *faith* be alive and spiritual; and we strive, therefore, to build on the foundations already laid. To this end, however, whilst the broad outlines, which are themselves partially truthful, or which embody as much truth as the intelligence can grasp, are preserved, much that is false and delusive must be cleared away. So the work of destruction precedes the work of construction. The soil is purged of gross error, and the truth is refined and purified as far as may be. Hence it is that we do usually teach a modification of the views of truth held by those to whom we speak.”

I shall have occasion to give *Imperator's* view of the Atonement later on. Elsewhere *Imperator* makes this remark on Dogmas: “The burdens that a dogmatic priesthood has bound upon men's backs, we fling them to the winds; the dogmas which have hampered the soul, and dragged down its aspirations, we tear them asunder, and bid the soul go free. Our mission is the continuation of that old teaching which man has so

strangely altered; its source identical; its course, parallel; its end the same."

The final test of a religious life, according to *Imperator* — and he only sums up Our Lord's teaching — will be best illustrated by Christ's parable of the Judgment;¹ wherein He shows the fact that *Character* and *Conduct*, *i. e.*, the "Word" He preached are the "Judge and Jury"; in other words our own *Conscience*.

Whatever value dogmas may have, we shall clearly *not* be judged by *Head-beliefs*; but by what may be called *Heart-practice*; *i. e.*, effected by the enthusiasm of Love.²

The following examples perhaps will explain the cause of the feeble reception of the above-named books. A Canon said in a sermon I heard, after reading my book on the Vulgate: "If I did not believe in 'Substitution,'³ I would never enter this [his own] pulpit again."

¹ *Matt.*, 25, 31-46.

² *I Cor.*, 13.

³ This is a synonym for "Atonement"; which regards Christ's death as a *vicarious substitution*, *instead* of man, to appease the wrath of God and satisfy His justice. It is forgotten that "God was in Christ, *reconciling* (*i. e.*, at-one-ing) the world unto Himself and not reckoning their trespasses unto them" (*Rom.*, 5, 19).

A clergyman wrote to a magazine (in which I had written an article showing the origin of the mistaken sense of "Atonement") and he said: "I know some think so, but I am too old to change my view; and I represent a large number of the clergy." As if age could be any excuse for clinging to what is false!

Agreeing with *Imperator*, all other spirits who speak of religion at all are unanimous in saying rites, ceremonies, dogmas and doctrines or theology in general — as we understand them on earth — are unknown on the other side; for Religion is wholly centred in Love and loving actions. Thus Mr. Heslop writes to his wife:

"I see now that only the *germ of truth* is taught on earth, overladen by much error and superstition. You hardly realize that you have power to express God in your lives. The acts and deeds which I have thought good, and of which I was rather proud, were not regarded here; but some little word or deed, almost forgotten, shows out clear and distinct. It was the *purity of motive* that gave it value, nothing else."

So too, our Lord said: "The good man out of his good treasure bringeth forth good things."

Mr. Stainton Moses, at first, as we have seen, again and again, objected to *Imperator's* exposition, recognizing, however, that "it was pure and beautiful, but surely," he asks, "it is not Christian? . . . Nor is it the teaching which one who uses the sign of the Cross would reasonably be expected to promulgate." . . . "I was not content," he wrote, "and took time to consider what had been written. . . . It had a tendency to take the backbone out of faith," *i. e.*, of course, belief, from his dogmatic point of view.

Nevertheless, the time came when he saw, not only the *beauty*, but the *truth*, of *Imperator's* teaching; and when reviewing the past he tells us in the Introduction that: "It was a period of Education, in which I underwent a spiritual development that was in its outcome a very regeneration. I cannot hope, I do not try, to convey to others what I then experienced. But it may possibly be borne in upon the minds of some, who are not ignorant of the dispensation of the Spirit in their own inner selves, that for me the question of the beneficent action of external Spirit on my own self was thus finally settled. I have never since, even in the vagaries of an extremely scept-

tical mind, and amid much cause for questioning, ever seriously entertained a doubt."

Of the communications he concludes: "It is their intrinsic claim, the end disclosed, the inherent and essential truth that they contain, which marks their value. To many they will be utterly valueless; because their truth is not truth to them. To others they will be merely curious. To some they will be an idle tale. I do not publish them in any expectation of general acceptance. I shall be quite content that they be at the service of any who can find them helpful." ¹

Mr. Myers writes at some length upon the value of the evidence of the automatic handwriting of Mr. Moses, under seven separate headings; ² but he omits what, to the present writer, seems the most convincing of all, namely, *the character of the religious teaching of Imperator*; which was so greatly at variance with Mr. Moses' beliefs in which he had been brought up. Nevertheless, he was completely converted or "regenerated," as he himself says; as stated above.

¹ *Op. cit.*, Introduction, p. 7, f. The Communications were made during the years 1873-1877.

² *Human Personality*, p. 325.

No better, no stronger proof of *Imperator's* existence could well be demanded. But — will the Churches *ever* side with *Imperator*? The following quotation is somewhat appropriate here, as it deals with Spiritual Unity based on common Fellowship.

The Bishop of the Philippines, in his inspiring sermon preached at St. Paul's on April 20th, 1917, on the occasion of the entry of the United States into the war on behalf of Freedom, Humanity and Peace, dealt in his peroration with the duty of Christian Churches to assist the promotion of universal peace by promoting ecclesiastical unity.

What the Bishop said is not new, but spoken on a historic occasion, it should come home with peculiar force to the Christian leaders in the country:

“Once more and finally; the Soul of democracy is — I will not say religion — but organized religion. The day is passed for individualistic attempts to redeem mankind by visions that are not tuned to the infinite, the eternal and the universal. Only this morning I received a letter from a layman in America, a man who has done

more for the unity of the Church of Christ than any other man of his generation, and this is what he says: 'It is, I think, becoming increasingly clear, that the question of world peace and of Christian reunion go together, for only the visible unity of the Church of Christ will be competent to remove the obstacles in the way of the establishment of His Kingdom of peace and righteousness and love.' It is true. It is true. The world is craving for the unity that comes from God, and that is maintained by the operation of the Spirit of God. That unity is going to come just as fast as we will let God bring it to us; the only obstacle is our stubbornness, our obstinacy. There is — and here is the root of the matter — a Prussianism in the Churches today. The supreme unit of the Churches is the Church. The watchword of the Churches must be Unity. Either Churches must justify their claims to be the favoured or exclusive residence of God by exhibiting in their works a holiness or a superiority nowhere now apparent, or else they must admit the favours of God towards other Churches of lesser pretentions. A large part of the public has already served notice on the Churches that,

unless we observe the elementary principles of peaceableness and fairness and fellowship, they will get on without us. God defend us from the day when the sheep of Christ's flock turn upon the shepherds because of the shepherds' littleness and inability to be true leaders. But I see a vision, I see a great movement, a movement not of men, but of God, coming sweeping through this world of ours and gathering into its embrace all right-minded, all true-hearted men. I see a united Church, a Church worthy of the residence of Jesus Christ among men, the shrine and instrument of His Spirit, a Church which will bring holiness and power to all the people of God — that is the end of the vision, and that is the supreme thing to which we must commit ourselves today."

I had been reading this aloud; and the Spirits, who are always present with us, said: "Tell the Little Man that is exactly what we are all taught here."

CHAPTER VIII

THE ACQUISITION OF THE CHRIST-LIKE CHARACTER AND CONDUCT IS EVERYTHING HEREAFTER; AND MUST BE STRIVEN FOR ON EARTH

Our characters can be seen and our thoughts be visible to all spirits, as the writer to the Hebrews asserts.— This leads to the Fellowship of the “like.” An illustration of a spirit witnessing one’s acts and words and reporting them. Their seeing and hearing require a medium.— Progress in spirituality, our right object on earth and hereafter.— Example: “We are certain you will win the war; but what is of more importance is to be ready to die for God.”— Julia’s contribution to the subject.— Real Religion.— St. Paul’s corroboration of the reiterated assertion that Love (*Agapé*) is of the first and vital importance in a Christian.— Conscience will be our Judge.— Each should find time to think of God.— *Imperator’s* final prayer.

THE writer of the *Epistle to the Hebrews* (12, 1) uses the expression: “Seeing we are compassed about with so great a cloud of witnesses, let us lay aside the sin which doth so easily beset us.”

Who are these witnesses? Certainly not as a rule human beings on earth; for the sinner who had a “secret sin” is not likely to seek publicity, but avoids it; but *he cannot avoid it* in the spirit

world, for we now know that *we are*, here on earth, with at least one or more friendly, helping spirits, but others are always about; who, if they cannot see or hear well without a medium, they assure us that they *can read our thoughts*; and they can do both if a medium happens to be present. Thus, those who attended my lectures discovered a medium who was *one of three* people who were the only ones present at the time;¹ so that in any larger group of men and women there would probably be one or more with mediumistic powers, though without being aware of it themselves.

This reading of each other's thoughts leads to close fellowship among all who are like-minded on the other side; as is pre-figured in the parable of the rich man and Lazarus.

The following incident will illustrate the possibility of hearing what you are talking about in *private* and then the spirit subsequently repeating it through a medium.

On January 15th, 1917, I went to the Bank to invest in the "War Loan" for a friend. I subsequently asked the Manager as to the advisability

¹ *The Proofs of the Truths of Spiritualism*, pp. 35 ff.

of selling out some long-standing stock for the same purpose. As I expected, he advised me not to do so. When I returned home, our medium said: "The spirits tell me you have been consulting the Manager about investing yourself in the Loan!"

I had not mentioned that I had any intention of doing so; indeed, I only thought of it just as I was going to the Bank, so I asked the spirits how they came to know. The reply was: "We were there." So they could hear what the conversation was about. In this case *no one else* beside the Manager and myself were present; *so one of us two* was presumably sufficiently mediumistic to carry the words to their auditory organs, whatever they may be in a spirit-body. I am not aware of having any such power; for I tried an experiment. I told our music-loving spirit-friends that the lady would go out of the room while I played a piece of music; when she returned, I asked if they could hear it. The reply was to the effect that it was "next to impossible; what they *did* hear was not worth listening to."

This will be sufficient to *warn* my readers of

the truth of the words of the writer to the Hebrews.

As we have trials on this earth and must bear them in order to progress in spirituality; and since, when we pass over, we continue the same life that we had here, so must we continue to grow in grace there, as our domestic spirits tell us. The following observation came from them quite unexpectedly, and it has been *often* repeated by others in other words.

I happened to be reading aloud about the War: "We know you will win; but what is of much more importance is being ready to die for God. We have great trials *here* to surmount, before we attain to the little joy we possess."

On hearing this I remarked aloud: "I quite understand; since we all pass over very imperfect, our trials will probably continue to discipline us and so enable us to go on improving."

The comment followed: "The Little Man does not seem to be surprised; but it is quite true."

Julia also writes on character, which is the essence of the Christian Religion here and hereafter.

"The worth of character must be *seen* as we

see it here to be appreciated. We see men *as they are* . . . we see the nature of the soul, and the factor that decides is the *character*. . . . You can hardly, by any stretch of imagination, realize what a change it is to live in a place where *the only test is character*; where property, station and work do not count — no, nor religious professions.

“We see things as they are, not as they are labelled. We have such surprises to encounter; such amazing upturns and revolutions of the estimate in which men and women are held. . . . Judge not until at least you see the man as he is.

“We don’t ask what Church. We never ask about these things except so far as they stand in the way of the *real religion*. We lament and have continually to deplore the fact that men have substituted (church connections) for the love which is the fulfilling of the law. The degree of love with which any one loves measures his religion.”

If the reader will study St. Paul’s chapter on Love; by which he means “the enthusiasm of humanity,” and then St. James’ definition of Christianity, he will see at once that Julia is simply

telling us that the Christian Religion, in the only true sense of the word, is the same here and hereafter, namely, the Christ-like Character and Conduct.

With these two references let him compare Our Lord's description of the result of the Judgment Day, which is in reality — and not parabolically expressed — the Day we pass over to the other side; when our *Conscience* will stare us in the face and pronounce the sentence we deserve.

If the preceding words be true, then Julia's warning is appropriate: "You must have time to think of God and of His manifestation of Love, otherwise you will crowd God out of your life; and *life without Love is a life without God*. What chance have you of realizing the truths of the Other World if you are perpetually racing to catch trains in this? I know you must catch trains, but what I plead for is, that you should make time, at least for a few minutes a day, in which to catch Eternity, or a glimpse of it and of eternal things."

IMPERATOR'S Final Prayer.

The Evangelists have recorded "The Lord's

Prayer." St. John has given us Our Lord's last prayer before finally quitting this world in the body. I here give *Imperator's* prayer at the conclusion of his arguments upon Religion on the other side.

"Father! Eternal, Infinite, All-wise. We draw near to Thee, and lay before Thee our petitions, knowing that Thou dost hear us and wilt answer our prayers. Eternal God, remove from our path the bars and clogs that hinder and hamper us. Loving Father, shed into the doubting heart a beam of light to illumine the dark corners and to drive out the lurking foe. Mighty Master, bear down to us that consolation which we need in our labour. Great the labour, great must be the love. Great is the work, great must be the power. Grant it, Almighty Power! and to Thee will we render our praises. Before Thee we will testify of our grateful adoration, and to Thee will we bring the free will offering of our loving homage. Glory and blessing and honour and praise be to Thee from Angel and Spirit, throughout Thy Universe!"

✠ *IMPERATOR.*¹

¹ *Spirit Teachings*, p. 176.

CHAPTER IX

AGAPÉ, THE TRUE CHRISTIAN LOVE, I. E., THE ENTHUSIASM OF HUMANITY (SEELEY), IS THE GREATEST FEATURE OF THE NEXT WORLD

Mr. Heslop's conversion from anti-spiritualism, and both his and Mr. Stainton Moses', to the spirit-teaching of Christianity.—The Communion of Saints and consolation.—Julia, now indifferent to earthly "religious beliefs," as all the separate dogmatic teachings are replaced by Love, *i. e.*, the basis of the true Christian character.—Time required to abandon erroneous beliefs, and their non-existence on the other side.—Consolation of affection.—The abolition of Creeds.—Julia's Bureau and its use.—Explanation of Love as being "Christ in You."—Married people and their love on the other side.—The Author of *Christ in You* on the Communion of Saints.—Private Dowding on Love.—Clement of Alexandria.—Mr. Heslop corroborates others.—*Imperator's* exposition of Love.—An Indian Yogi on Love.—*Imperator's* Summary.—Mistaken view of a Roman Catholic Spirit that I "should do more for the Virgin Mary."—The parallel in the Middle Ages (12th century) of the supplanting Christ by St. Edmund, at the Abbey, Bury St. Edmunds.—Love and Salvation.—The "Little Angel Adjutant" of the Salvation Army.—*Imperator's* comment.—The unpardonable sin, and why it is so.

MRS. HESLOP thus writes of her departed husband: "It was well known that John, in his

earth-life, was intolerant of all idea of spirit-communication. He could not even endure the subject spoken of before him. It was, therefore, rather perplexing to his friends when I said that he had come into communication with me again after his physical death. Overhearing ¹ a discussion on the point, he wrote as follows: 'Our friend is quite right in thinking that when on earth I bitterly opposed all suggestions of spirit-communication. I thought there was blasphemy in the very idea. My whole early training had bent my mind in the wrong direction. Now, with my fuller vision and *stripped of all the theological misconceptions* of my youth, I see how *utterly wrong* I was, and to me, one of the most wonderful discoveries of this wonderful life here, is that it is possible to return to full communication with you; and continue with perfect and unbroken joy, the union our Church consummated twenty years ago.' " ²

It is interesting to compare Mr. Heslop's "con-

¹ Our spirits, too, hear everything we say through the lady automatist; and often make remarks on what may be being talked about.

² This ought to convince us of the foolishness of bemoaning our relations' and friends' departure to the other world.

version " to that of the Rev. Stainton Moses, who was not only converted, but " regenerated," as he says, through his communications with *Imperator*, while he himself was still on earth.

The late Rev. Arthur Chambers, who wrote the *Foreword* for Mrs. Heslop, says: " If I am not mistaken, many will rise up from the reading of this volume and will say: ' It has given me a fuller, grander and more comforting conception of what is implied by the term, "*The Communion of Saints*.'" ' ' ' ¹

I do not know where or when the phrase " Communion " of Saints first occurred ; but this word only appears four times in the New Testament, and means " fellowship " according to the Greek (*koinonia*), as " The Fellowship of the Holy Ghost." " Saint " and " holy " are words used to signify a " Christian " in general.

St. Paul uses the word " fellowship " when explaining the Bread and Wine of the Lord's Supper as representing our union within Christ's Church.

As an example of the use of the word " holy," St. Paul tells the Corinthians that if a child have

¹ *II Cor.*, 13, 14.

one parent a Christian, that sanctifies the children, and they are "holy," that is they are Christians by birth, and of adult Christians he says: "The temple of God is holy; which temple ye are." Of course, "holiness" means the Christ-like character.

On this subject Julia writes: "As to the communion of saints, you say and sing all manner of things about the saints above and below being one army of the Living God; but when any one of us on the other side tries to make any practical effort to enable you to realize the oneness and to make you feel that you are encompassed about by so great a cloud of witnesses, then there is an outcry: 'It is against the will of God,' 'It is tampering with demons.' Be not deceived by these specious outcries! Am I a demon? Am I doing what is contrary to the will of God when I constantly try to inspire you with more faith in Him, more love for Him and all His creatures; and, in short, try to bring you nearer and closer to God? You know I do all this. It is my joy and the law of my being. I should go on doing it even if you were to refuse to let me use your hand. I am only doing consciously to you what is being done

to others who are more or less unconscious of the influences they are subject to.”¹

It is often asked whether Spiritualism will assure “consolation” to the bereaved by being able to communicate with the beloved ones.

In reply to this question, Miss F. R. Scatcherd thus writes about Sir Oliver Lodge’s new book, *Raymond*, under *The New Science, its Testimony to Human Survival*:

“This precious volume reveals those aspects of humanity that are eternal in their appeal to mankind. It testifies to fatherly and filial affection never obscured by the slightest cloud—to a ‘Mother’s Lament’—‘Raymond, darling, you have gone from our world, and, oh, to ease the pain, I want to know if you are happy, and that you *yourself* are really talking to me, and no sham.’

“For the sake of other Fathers and Mothers stricken as they have been, these parents have set aside the reticence natural in such circumstances, and a record, endorsed by the *whole*

¹ *After Death*, p. 29 f. She is addressing the late Mr. W. T. Stead, whose hand she is controlling.

family circle, has been issued. Therein lies its uniqueness and its universal appeal."

Like other Spirits, as *Imperator*, who allude to religion, following Christ's teaching to the letter, Julia writes: "I soon became accustomed to disregard all the distinctions I had made so much of when on earth. Then I used to ask if So-and-so was 'religious,' *i. e.*, whether he belonged to this, or that, or the other 'church.' Now these things do not interest me any more than the new frills and facings of fashion. We don't ask what church . . . we never ask except so far as they stand in the way of real religion. We lament, and have continually to deplore, the fact that they are substituted for the *love* which is the fulfilling of the law. The degree of love with which any one loves measures his religion. Those who do not love are those who sit in outer darkness and in the valley of the shadow of death. Sin consists in the living without God, that is to say, without love."

By "love," Julia, of course, means *Agapé*; and St. Paul's "Psalm of Love" is the best description of it, while Love is identical with St. James'

definition of the Christian or "True Religion."

Such disavowal of the "views" of all the "sects," "parties" or "divisions" in the Christian Church on Earth — based on erroneous interpretations of Scripture — does not necessarily come all at once, on the other side. We know from his own words how long it took Rev. Stainton Moses to be "regenerated," as he calls it, from false "Anglican" or "High Church" views, even while on earth.

On the other side it may be as many or more years of tuition, for amongst our own spirit-friends who come to communicate we have had Roman Catholics, Freethinkers, and Methodists, as they have still described themselves.

Again in alluding to the use of the proposed Bureau, Julia adds: "You will destroy, as if by a sword-cut or razor-slash, the whole theory of the future life that is conventionally held and believed by the Churches. You will allow those of us who are here to speak as to what we know, and see and feel. And it is not what you have been conventionally taught to expect. Now I do not think that you will find that what we have to tell you differs from what the more intelligent

and spiritual believers have arrived at or have received by inspiration. The fundamental principles are the same. We have nothing to tell you that was not known to the seers and that was declared by Jesus."

The first three Gospels have little to say about Love. The disciples did not understand it until after the Resurrection; but St. John's Gospel and Epistles are *full* of it.

In an ethical sense it is not the same thing as what is ordinarily understood. It has been asked in one of our newspapers: "How can I love my enemies if they be the Huns?" Let us begin at the original source of Love as *affection*. It appears to be a feeling implanted in the constitution of animals as well as man, for mating purposes, and for the parental care for helpless offspring. This is outwardly shown by acts of *affection*. With man it begins with the family; with the tribe it loses this first element, but "affection" is replaced by "regard" to establish the *bond of unity*, especially for making defence against any common foe. It is the primitive form of *entente cordiale*. As tribes become welded into a nation, this "Common-weal" is

called *Patriotism*, Love of one's country, etc. Before Christ came there it ended. Every nation was "naturally" at war with every other. Any nation might attack, provided *no treaty existed*, any other country, making it tributary. There was no crime felt in sacking a town, making all the inhabitants slaves, or even in killing them, *unless there had been a treaty*.¹

What did Christ do? He began with the individual. He took the two ancient commandments: "Thou shalt love the Lord thy God, and thy neighbour as thyself." But loving God then simply meant obeying His commandments, under the stress of temporal punishments and with the promise of temporal rewards. It was a "Scholastic" system; so that St. Paul called the Law a "Schoolmaster" to bring man to Christ.

As an example of loving one's neighbour the old law was to *help* any poor brother Israelite in distress, by *lending* him such as he needed, and not to harden his heart, etc.

This kind of compulsory good behaviour does not tend to develop spontaneous generosity, nor even a *conscience*; not that the conscience did not

¹ The Kaiser did not even respect this.

exist, but it was as a general rule undeveloped ; so that there was no name for it in Hebrew. Nevertheless, David was conscience-stricken after he had been rebuked by the prophet.

St. Paul, on the other hand, frequently uses the word. This shows one chief difference between the two Testaments. The tables of stone are replaced by the fleshly table of the heart. The Law was *external*; now it is a natural one and *internal*. The use of threatened *punishments* is gone, and natural results take their place. There is no longer any temporal *reward*, but consequences of a good life will follow in this and the next world. Such depend upon the cultivation of "Love" in *this* world, as Our Lord clearly shows in His parable of the Judgment Day; *which should never be forgotten*.

This proves what *Love* clearly means; *affection* may or may not be present. It is the *Reverence* for God and Christ coupled with *Faith* which, however, remains simply a "head-belief" and is of no value, *until* it is proved by *works* of love. It is *respect* coupled with a *willing self-sacrifice* — a spontaneous and eager wish — to help others in any way one can, even to risking one's life, for

a friend, stranger or foe. Has not the war revealed that abundantly? Pity for a wounded foe was thought to be contemptible by the ancients. Thanks to Christ, we treat a wounded Hun just as one of our own soldiers. This is to love the enemy in the true Christian sense. It grows by cultivation until it can become a passion to do good and self-sacrifice is a pleasure. It is the greatest one can entertain, when once it is realized; as has been done by many of our great philanthropists and workers for God and Christ. Now *this* is the "Love" on the other side as well as on this; for such is the universal attestation by all spirits who talk of love, such as Julia, *Imperator*, Mr. Heslop, and our own domestic spirit-friends.

I happened to be explaining the above to a friend, and a spirit suddenly broke in: "Tell the Little Man he is quite right!"

Our Lord took a common Greek word for love, and elevated it to the highest place of honour in Christianity. It is *Agapé*.¹

When He gave that test-question to Peter: "Lovest thou Me?" He used the corresponding

¹ See *I Cor.*, ch. 13,

verb: “*Agapas* thou Me?”¹ Peter did not understand Him, and replied with the ordinary verb then in use: “Thou knowest that I *philo* Thee.”²

A different Hebrew word was used for “kiss” (*Gen.* 27, 26), but *philein* subsequently meant “to kiss” also;³ for in classical Greek this verb was practically confined to personal love and also in later times to be fond of doing things, etc. Hence to Peter himself it was more appropriate than the “reverential love” implied by *Agapé* and *Agapan*.⁴

¹ *John*, 21, 15.

² The verb “to love” and the noun “Love” in Greek had a variety of significations, as used in the Septuagint. Thus: (1) Marital love as of Jacob for Rachel (*Gen.*, 29, 10); It is the same word for a lover (*Canticles*, *passim*); (2) It is used to mean respect and consideration for others, as neighbours (*Lev.*, 19, 18); and for the proselyte (*Deut.*, 10, 18). It passed into a meaning for abstract ideas, as for Righteousness and Salvation (*Ps.*, 70, 4); to love the Law (*Ps.*, 119, 166); Love of Righteousness (*Wisdom* 6, 18); for “Love is the keeping of her Law.”

Another word was *philein*, to “love” as: “Savoury meat such as I love,” *Gen.*, 27, 4. Wisdom says “I love (*agapan*) them that love me” *philein* (*Prov.*, 8, 17). Similarly, “whoso loveth wisdom” (*Prov.*, 29, 3); to love cakes of raisins (*Hos.*, 3, 1).

³ *Matt.*, 26, 48. Judas kissed Jesus.

⁴ *John*, 21, 55 ff.

It does not replace ordinary love by casting out affection; but tends to carry it with it. It is even shown by spirits to ourselves on earth. Controls frequently express their love for those to whom they write. Thus one invariably addresses our Lady writer: "Love, we, etc." They are good enough to express their love for myself.

Julia has much to say — and she says it enthusiastically — about Love on the other side. The following are a few sentences extracted almost at random from her communications.

"There is nothing to which you can compare our constantly loving state in this world: To love any one really, truly, means that we are putting ourselves in his place, loving him as ourselves, that we desire for him the best and give up ourselves and our pleasure in order to secure it for him. This is true love, and wherever you find it, you find a spark of God."

Writing across the border to a dear Friend, Julia says to her: "O, Ellen, Ellen! If I could come back and speak in the ears of the children of men I think I should wish to say nothing but this — Love. Love is the fulfilling of the law; Love is the seeing of the face of God. Love is

God, God is Love. If you wish to be with God — Love! If you wish to be in Heaven — Love! Love is the first and last word.”¹

Like Julia and others, the writer of *Christ in You* has frequent allusions to the prevailing “Love” on the other side.

“Heaven is not a place, but a consciousness of God. . . . As you emerge into this all-pervading love, the true life becomes manifest and is always the answer to the deepest and highest aspirations of the soul. It is Love fulfilling itself.

“Do not only weep with those who weep, but help them by a mighty love.”²

“Love is pressing through the very atmosphere round about us and you. Love requires readiness and obedience; and we are called to do its bidding. Are you willing to obey even unto the death of the Cross? That cross is the place of *your* sacrifice for all men. All must go to Calvary, there to become one with the Father. Greater love hath no man than this. Love is the atmosphere wherein all that is highest is nourished and fed. Love dwells in every human life, however degraded it may seem to you. Love

¹ *Op. cit.*, p. 19.

² *Op. cit.*, p. 9.

much, and Christ shall do His work through you; for He loves your world, and will never cease until it has become the Kingdom of Heaven.”¹

The loving personality remains.

“I can tell you for a certainty that you will retain your personality just as long as you need it; and you will need it much longer yet. I am allowed to say that the meeting with your loved ones will be sweetly familiar, a great deal better than you can imagine, for they and you will be enriched by the love between you. Your loss is always gain. You can help them by your love and prayer, and they help you; think often of them. . . . There is nothing untoward or strange. You are here just what you have made yourselves, and they who love you would not have you with them until you have finished. In fact, you are near them now; but the veil is over you at present. Love, Love, Love. This is the potent force!”²

“As your Scriptures tell you repeatedly the continuity of life is no more broken when the breath leaves the body than the continuity of child-life broken by the incident of birth. St.

¹ *Christ in You*, p. 47.

² *Op. cit.*, p. 132.

Paul says that Christ Jesus abolished death and brought life and incorruption to light.¹ It is the means by which life is liberated, becoming more intense. Memory exists, although we have learnt the power to dissolve [it?] into nothingness — this is true forgetfulness — all that is not of use.² But I would have you know that you are greater than your form, that you have no limit.”³

As Julia and others, including our own spirit-friends, speak of “Love,” so *Private Dowding* writes: “I want to say a few words about love. Also, because love is *spoken* about too much already, whereas it should be *lived*.” By which he, of course, means *Agapé* or Spiritual Enthusiasm of doing good. “Never cease from loving. Jesus said a good deal about Love. Look up what He said and *live it*.”

“Love God by pouring yourself away. Love your fellows by giving them all you possess of light and truth.

¹ *II Tim.*, 1, 10.

² I have remarked elsewhere that spirits seem to forget much of their life passed on earth.

³ *Christ in You*, p. 134. If a medium asks a spirit, in the habit of communicating with us: “Are you here now?” The reply may be: “No, we are not here at present.”

“Love, LOVE, for her own blessed sake. Such love will bring you nearer heaven.”

Let the reader remember how St. James defines “Religion”: “Pure Religion and undefiled before God the Father is—to visit the fatherless and widows in their affliction; *and* to keep himself unspotted from the world.” *That* is Love.

Now turn to St. Paul’s “Psalm of Love” and lastly to the “Final Reward.”

Another spirit writer says the same thing in the following words: “This countless spirit multitude all know and love one another. They gather together from the far parts of space and from the higher worlds to communicate the result of their missions and labours. No jealousy and no after-thought can arise in these pure spirits. Love, Faith and Sincerity preside over these reunions.”

No wonder is it that St. Paul could conclude his memorable “Psalm of Love” with the words: “Now abideth these three, Faith, Hope and Love; but the greatest of these is *Love*.”

Love or *Agapé*, the Enthusiasm for doing good,

is the Rock of Christianity. It was undeveloped and even unknown in the days covered by most of the Old Testament, wherein the "Righteousness of the Law" took its place, *i. e.*, merely obedience to external commands under threats of punishment or hopes of reward.¹

With regard to the difference between this world and the next, Clement of Alexandria, writing at the end of the first century upon Our Lord's words, says: "'In this world (says the Saviour) 'there is marriage and giving in marriage,' in which alone the difference between male and female is to be discovered; but 'in that which is to come, it is not so.' There the enjoyments of that friendly and holy life which arises out of marriage, will not be confined to male and female; but will belong to man generally as a *species*, when earthly desires and he have parted

¹ Some of our spirit friends rebuked me for thinking too little of the value of the Old Testament; so I asked for some particular as an example. They said: "In the matter of righteousness." So I replied by asking if they had remembered what Christ said: "Unless your righteousness exceed"—that of the Old Testament, *i. e.*, the righteousness of merely obeying the Law through fear.—"Ye shall not enter the kingdom of Heaven." The Spirits observed: "We had forgotten that!" They said in reply to a question: "We are Methodists."

company; for man is the general name common to both sexes.”¹

This exactly tallies with what the spirits say today. Though many are known to have been men or women, others decline to say. If we ask one which he was, the reply is: “We decline to say; we have no passions.”

Similarly Mr. Heslop says: “It is only as we pass into this fuller life here, that we can in any adequate measure grasp its real meaning, the full *glory of love*. For here it is the very air we breathe, the essence of our being. It is all love, *radiating from the Divine Father*, and filling us with unutterable joy and bliss.”

I have italicized two phrases; to remind the reader that St. John used the same expression of “glory” as applicable to both God and Christ, an echo of Our Lord’s own words, summed up in “God is Love,” while “glory” means “Character,” or “grace and truth.”

Mr. Heslop’s eulogy of Love runs strictly parallel with that of Julia and is echoed by other

¹ *Christian Doctrine & Practice in the Second Century*. (Illustrated in the writings of Clement of Alexandria; A.D. 180 to A.D. 202). 1857.

writers; while our own domestic spirit-friends tell us they "know nothing of theology but all practise love."

Mr. Heslop has much to say on the *practical* work of Love on the other side shown by the redeeming spirits. For example: "We are rejoicing today because we have brought up one out of the bitterness of despair into the first glimmering of hope and light and love. So you see I have been at work and my labours have not been in vain.

"You see, we can do absolutely nothing till *the desire for purity and goodness awakens* within the soul. We have watched this one, longing for the first gleam of desire after holiness, and, thank God, this was my message on Monday. So I flew to him with other loving spirits, that we might foster that little flame of good desire, for fear it flicker out into despair. Truly there is joy among the angels when one sinner shall repent."

Imperator enumerates in his *Spirit Teachings* the following as being all embraced by Love or *Agapé*: "Tolerance for divergence of opinion; charitable construction of doubtful words and

deeds; kindliness in intercourse; readiness to help without any desire for recompense; courtesy and gentleness of demeanour; patience under misrepresentations, honesty and integrity of purpose, tempered by loving-kindness and forbearance; sympathy with sorrow; mercy, pity and tenderness of heart; respect for authority in its sphere and respect for the rights of the weak and frail. These and kindred qualities, which are the very essence of the Christ-like character, which we sum up in the one word "Charity" or "Active Love."¹

Imperator, in replying to Mr. Stainton Moses' question as to the perpetuation of marriage ties hereafter, observes: "That depends entirely on similarity of taste and equality of development. In the case of this being attained, the spirits can progress side by side . . . but there can be no community of interest save between congenial souls. Consequently no tie can be perpetuated which is not a help to progress. The loving bonds which encircle souls are the greatest in-

¹ *Spirit Teachings*, p. 155. The word "Charity" is derived from the Latin *Caritas* of the Vulgate, through the French *Charité*.

centive to mutual development and so the relations are perpetuated. All souls that are mutually helpful remain in loving intercourse as long as it is profitable to them. When the period arrives at which it is more profitable for them to separate, they go their way without sorrow; for they can still commune and share each other's interests. You cannot understand how souls can be apart, as you count space, and yet be, as you would say, intimately united. *We know no time, no space.*

“Love unites spirits at whatever distance, *e. g.*, the wife may love the degraded, besotted ruffian who mutilates her and strives to crush her spirit. The hour of dissolution will free her from slavery and pain. She will soar while he will sink, but the bond of love will not be snapped, though the spirits may no longer consort together. Space with us does not exist; so you may dimly understand that with us union means identity of development, community of interest, mutual and affectionate progression. We know of no such indissoluble ties as exist with you.”

St. James in his Definition of the Christian Religion adds a man's Duty to Himself, as well

as Love to others; viz., in the words: "Keep himself unspotted from the world."

Imperator sums up this part of man's duty as follows:

"Let him crush self, purify his inmost Spirit, driving out impurity as a plague, and elevating his aims to their highest possible. Let him love Truth as his Deity, to which all else shall bow; let him follow it as his sole aim, careless whither the quest may lead him, and round him shall circle the messengers of the most High, and in his inmost soul he shall see light."

✠ IMPERATOR.

Such is the preparation of a man's own character, not only for the *negative duty* of "keeping unspotted from the world" but for the *active life* of humanity, or practical work on behalf of others; but whatever is done to them is done to Christ.

Some of our domestic spirits once suddenly remarked: "We want you to do work for the Virgin Mary. We are Roman Catholics; your Protestant Religion has too much ritual. There should be more of the inner man."

I did not reply with a *tu quoque*; but this re-

quest showed that they had not yet learnt to see that Roman Catholicism had tended to displace Christ from His supreme position on the other side. They had probably forgotten His saying: "Whatsoever ye do unto the least of these My brethren, ye do it unto *Me*."

It is interesting to find that in the Middle Ages a Saint could likewise completely take the place of Our Lord. In the *Chronicle of Jocelin* of Brakeland (Bury St. Edmunds) dating from 1173 to 1202, Mr. F. E. Tomlins, who translated it, writes as follows: "Throughout the whole of *Jocelin's Chronicle* (*i. e.*, of the events at the Abbey, when Sampson of Pettington was Abbot) the name of the Saviour is never once mentioned. 'God and St. Edmund,' 'The Abbot,' and 'St. Edmund' are phrases of common occurrence; indeed, nothing short of a narrative of this description could fully develop the degradation of the Christian religion by means of Saint-worship. The King and martyrs' influences upon his votaries is supported by the fear of vengeance. . . . The Chronicler evidently felt convinced that true religion and devotion consisted in the monkish observances he is so accurate in detailing."

Contrast this gross misunderstanding of Christianity with the following example of what the Truth really is, as to Our Lord's teaching.

We have seen how Mr. Heslop was sent to the debased spirits to try and elevate them on the other side. The following is what is being done on this earth.

The nearest approach to this loving work carried on by Spirit-Missionaries on the other side, is the voluntary efforts of the Salvation Army to rescue the fallen and debased all over the world. Hear one from London. After describing the awful state of the streets in "A Part of London," the writer proceeds: "Let me put the common question but with real emphasis: Would you allow a dog to live in these streets?"

"Well, into these streets come day after day, and every Sunday, the little vigorous corps of the Salvation Army stationed in this quarter of London. The Adjutant of this corps some years ago was a beautiful and delicate girl. She prayed at the bedside of dying men and women in these lodging houses. She taught children to pray; she went into public houses and persuaded the violent blackguards of the town to come

away; she pleaded with the most desperate women of street corners; she preached in the open streets on Sundays; she stood guard over the doors of men mad for drink and refused to let them in. On one occasion this little woman was walking home through evil streets after midnight, when a drunken man asked her if he might travel by her side. After going some way the man said: 'No, you aren't afraid'; and then he muttered to himself: 'Never insults the likes of you because *you care for the likes of us.*' 'Ah!' exclaimed an old gaol-bird, showing me the photograph of this woman, 'If anybody goes to heaven, it'll be that little angel of God.'

"They call her the 'Angel-Adjutant.'" What is this but a beautiful, practical illustration of *Agapé?*

"The Gospel of humanity," writes *Imperator*, "is the Gospel of Jesus Christ. It is the only Gospel that man needs, the only one that can reach his wants and minister to his necessities.

"We continue to preach that same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as apostles of this heaven-sent Gospel. We

declare truths the same as Jesus taught. We preach His Gospel purified from the glosses and misinterpretations which man has gathered round it. We would spiritualize that which man has hidden under a heap of materialism."

Of such missionaries *Imperator* observes: "You have among you on earth spirits bright and noble, whose mission in the earth-life is among the dens of infamy and haunts of vice, who are preparing for themselves a crown of glory, whose brightest jewels are self-sacrifice and love. So amongst us there are spirits who give themselves to work in the spheres of the degraded and abandoned. By their efforts many spirits rise, and when rescued from degradation, work out a long and laborious purification in the probation spheres, where they are removed from influences for evil, and entrusted to the care of the pure and good. So the desire for holiness is encouraged and the spirit is purified.

"They that will not seek for anything that is good, that wallow in impurity and vice, sink lower and lower, until they lose conscious identity, and become practically extinct, so far as personal existence is concerned.

“This is the unpardonable sin. Unpardonable not because the Supreme will not pardon them, but because the sinner chooses it to be so. Unpardonable, because the pardon is impossible where sin is congenial and penitence unfelt.

“Punishment is ever the immediate consequence of sin; it is of its essence, not arbitrarily meted out, but *the inevitable result of the violation of law*. The consequences of such transgression cannot be altogether averted, though they may be palliated by remorse, the effect of which is to breed a loathing for sin, and a desire for good. This is the first step, the retracing of false steps, the undoing of error, and by consequence the creation in the spirit of another longing. The spiritual atmosphere is changed, and into it good angels enter readily and aid the striving soul. It is isolated from all evil agencies. Remorse and sorrow are fostered. The spirit becomes gentle and tender, amenable to influences of good. So the results of former sins are purged away, and the length and bitterness of punishment alleviated. This is true for all time.”

CHAPTER X

THE TRUE SPIRITUAL MEANINGS OF "HEAVEN" AND "HELL"

Life beyond the Border-line.—The Universality of Love.—Immutable laws govern our deeds on Earth.—As "Heaven" is within us (*Luke*, 17, 21), so is "Hell."—No punishment from without but natural results of the consciousness of sin.—Always remedial by repentance.—M. Léon Denis on "Judgment" by the Conscience.—The meaning of Gehenna.—Julia's expression "Hatred is Hell" and "Love is Heaven."—The Sinner cannot "see God"; but the pure in heart shall (*Matt.* 5, 8).—The effects of selfishness.—Our characters become visible to all on the other side.—Private Dowding's experiences.—Further confirmations.—Mr. Heslop's mission to the "lost."—Julia's account of the Messengers of Love, who meet all alike, good and bad, on their passing over; but the latter cannot see them;—thus confirming Dowding's own experience of the "clouds" around him.—"The sin of omission" not specified by the spirits, but was strongly condemned by Jesus Christ (*Matt.* 25, 31 ff).

Imperator writes: "Immutable laws govern the results of deeds. Deeds of good advance the spirits, whilst deeds of evil degrade and retard them. Happiness is found in progress and in

gradual assimilation to the God-like and the perfect. The spirit of divine love assimilates the acts and in mutual blessing the spirits find their happiness. For them there is no craving for sluggish idleness, no cessation of desire for progressive advancement in knowledge. Human passions and human needs and wishes are gone with the body and the spirit lives a spirit-life of purity, progress, and love. Such is its heaven. We know of no hell save that within the soul — a hell which is fed by the flame of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow, which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps and cultivating the qualities which shall bear fruit in love and the knowledge of God.

“Of ‘punishments’ we know, indeed, but it is not the vindictive lash of an angry God; but the *natural outcome* of *conscious* sin, remediable by repentance and reparation, personally wrought out in pain and shame, not by coward cries for mercy.”

Here again, as our own spirit friends said of

the German soldier: "He comes to us, too, but we can do nothing until he *truly repents*. These regrets for what he is suffering will not help him."

M. Léon Denis confirms *Imperator* by what he too learnt from the spirit land. This writer dedicates his book *Here and Hereafter*: "To the Great and Noble Spirits who have revealed to me the august Mysteries of Destiny, Whose Teachings have strengthened within me the Sentiment of Justice, the Love of Wisdom and of Duty."

He thus gives us the views of the Spirits on *The Judgment*: "The recompense of Chastisement of the spirit proceeds from its own *Conscience*. It comes from within and not from without. The Spirit is its own judge; when the vestment of flesh has fallen away, the light penetrates and the soul is laid bare; then, within it there appear, clear-cut as a living picture, all its deeds, thoughts and desires. . . . This evocation of the past entails the dread sentence—the Judgment of his own Conscience, which is, in a manner, the judgment of God. Painful though this self-examination may be, it is necessary, for

it may form the basis of a new resolve which will lead to regeneration.”¹

Our Lord again and again doomed certain characters to Gehenna;² which gave rise to the idea of hell, where sinners were supposed to burn for ever! Julia says: “People do not believe in the hell of fire any more, but they have by their recoil forgotten that there is a ‘*real hell*’ for Hatred is hell, and God is with all who love, and those who do not love are without God.” . . . “There is, when the loveless soul comes here, as much care taken to welcome it as when the soul of love arrives. But the *selfish* soul is blind and dark, and shudders in the dark. The imagination, which here is far more powerful than with you, fills the solitude with spectres, and the sinner feels he is encompassed by the constantly renewed visions of his deeds. Nor is this all; he sees those whom he has injured, and he fears. If

¹ *Op. cit.*, pp. 2, 6 ff.

² A valley named after the “son of Hinnom,” a man of whom nothing is known. Human sacrifices were offered there; and it was the place of destruction by fire of the offal and refuse of the city of Jerusalem; and so kept constantly burning. Hence it became a symbol of the imaginary place of destruction of the wicked.

ever a soul needs a Saviour and Deliverer, it is when imagination and memory *without love* recreate all anew the selfish acts of a loveless life.

“The sinfulness of sin (writes Julia) chiefly shows itself in the inability to ‘see’ God. The ‘punishment’ of sin which is *remedial*, is the sense of a loneliness and darkness which overwhelms the loveless souls when they come into this world; the atmosphere of which is eternal love. This they endure until such time as they love. When they love, they turn to God, and see in the darkness a ray of the Love, infinite and everlasting, in which they are able to realize, as we do, that they live and move and have their being.”

Julia here applies to the other world precisely what St. Paul said of the heathen Greeks who were seekers after God.

M. Léon Denis again thus writes: “Selfish men, those who are exclusively taken up with their own pleasures and interests, are preparing for themselves a painful future. Loving but themselves — having neither helped, sustained nor consoled any other soul in need — they now

find in this new life neither sympathy nor aid. Lonely and abandoned, time flows for them monotonously, and slowly on. A gloomy spleen, an anguished expectancy, takes possession of them. The regret of lost hours, of a wasted life, a hatred for the wretched interests that once absorbed them, torments and crazes them. They suffer and wander on until some charitable thought at last occurs to them, glowing in the darkness of their night like a heaven-born ray of hope; but the dawn does not finally appear until, acting on the advice of some enlightened and kindly spirit, they sever, *by an act of volition*, the fluidic network that enmeshes them and *resolutely determine* to undertake a better career."

Julia writes as follows: "The thoughts and intents of the heart, the imaginations of the mind, these are the things by which we are judged; for it is they which make up and create as it were the real character of the inner self, which *becomes visible after the leaving of the body*.

"Every thought has a *form*; and this shape created by the will [rather, automatically by a natural law?] is photographed in us, as in a mirror wherein reflections would imprint them-

selves. One fluidic envelope reflects and preserves like a register all the facts of our existence. [Hence, Memory?] This register is closed during life. The flesh is the thick cover which hides its contents from us, but at death it slowly opens, and *its pages are spread out beneath our eyes*. The disembodied spirit thus bears within it, *visible to all, its heaven or its hell.*" As Christ told the Jews that Heaven is within us; so is Hell.

Speaking of the Spirit-world, Private Dowding says: "It is everywhere. The life of Spirit is eternal, perfect, supreme. We humans hide from the light. We grovel among the illusions created by our thoughts. We surround ourselves with misconceptions; we refuse to rise into the Christ sphere. The Christ sphere is everywhere, and yet by some strange paradox we are able to shut it out from view."¹

One's own character appears to create the dark screen, *not* the human will.

Dowding speaks of a most deplorable being, in "Hell," *i. e.*, a "thought region" . . . "not a place." . . . "My brother had been told off to

¹ *Op. cit.*, p. 40 f.

rescue him. At first I refused to go. Then I went. . . . An angel of light came to protect us, otherwise we should have been lost in the darkness of the pit.”¹

Just as others write, Dowding thus speaks of the “darkness”: “We descended gloomy avenues. The darkness grew. Even the angel’s light grew dim.” He describes an extraordinary but evil *attraction* associated with this place: “Something sensual within me *leaped and burned.*” “Those who die filled with thoughts of selfishness and sensuality are attracted down the grey avenues towards this hell of the senses.” “This hell consists in believing the unreal to be real. It consists in the lure of the senses without the possibility of gratifying them.” . . . It is: “All the thoughts of lust and passion, greed, hatred, envy, and above all, selfishness, passing through the minds of men and women, generate the ‘condition’ called hell. Purgatory and hell are different *states*. We all must needs pass through a purging, purifying process after leav-

¹ *Op. cit.*, p. 57, Mr. Heslop similarly wrote: “I was called away just as you were taking down my suggestions. I went to the dark places,” etc. (*Speaking across the Border-Line*, p. 31.)

ing earth life. I am still in purgatory, some day I shall rise above it. The majority who come over here rise above, or rather *through* purgatory into higher conditions. A *minority* refuse to relinquish their thoughts and beliefs in the pleasures of sin and the reality of the sense life. They *sink* by the weight of their own thoughts. No outside power can attract a man against his will."

Such is precisely in accordance with Mr. Heslop's experience: "You see," he says, "we can do absolutely nothing till the *desire* for purity and goodness awakens within the soul." In Mr. Heslop's case the man *did* show a spark, or "gleam of desire," so he, with other loving spirits, at once flew to aid him. Not so, in the case of Dowding. The angel and his brother had to return for "He would not come away; they had to leave him. . . . Fear held him. He said his existence was awful; but he was afraid to move lest worse conditions should befall him."

Another writer supplies an interesting comment on the words of St. Paul; it came from a "Messenger," one of a group led by "The Strong Spirit" and "The Priest": "Imagine for a

moment what that change must be to the individual whose individuality is almost entirely mortal. The immortal spirit comes like an untimely birth into a spiritual world — and man, giving up the ghost where is he? Oh! lost souls are no dream! Lost souls by thousands come into spirit-life, and are lost in this way; that the mental individuality is gone, and the immortal spirit gropes and wails, and requires to be fed, and is as helpless as the infant born before its time. The rightly appointed process has not been carried on. The poor immortal spirit has been entombed in the mortal flesh so that it has not grown or developed. . . . On the other hand, if you had seen out of the poor clay such spirits, or souls arise, as I have seen rise, strong, gentle and brave, ready for the warfare with evil and sorrow in the next life; if you had heard the ‘Well done, good and faithful,’ you would understand that there is joy in the presence of the angels of God over one sinner that repenteth, or rather, over one mortal, who on earth-life can so put on immortality as to enter spirit-life, a spirit royal and beautiful and loving.

“I want you to see that those men and women

who are redeemed in mortal life are born redeemers in spirit-life, and are ready to take orders when they come."

A spirit who lately passed over remarked to us — what may be a common condition: "We are all *not* very happy, for we all feel that we might have done better on earth."

One can well believe such to be a universal experience *at first*; but there are plenty of helpers there to show us how to rise at once if we only *will* to rise.

Yet another communication from Mr. Heslop — he writes to his wife from the other world, which bears on this subject. "I have been away on a mission to the Land of Darkness. I had a sudden call to go there to help one to whom I am appointed to minister.

"Your world is in darkness when compared with the Christ sphere; but it is brilliant when contrasted with those regions where I have just been. There are souls there filled with the torture of remorse, more bitter than anything you can conceive possible. Truly they must work out their own salvation with strong crying and many

tears.”¹ We go to carry comfort to them. To speak of the love of the Divine Saviour, which alone can lead them out of darkness into His glorious light.

“We are rejoicing today because we have brought up one out of the bitterness of despair into the *first glimmering* of hope and light and love. So you see I have been at work, and my labour has not been in vain.”

What Julia says about the wicked ones is as follows: “So far as I have been able to ascertain, the Messengers of Love and Mercy meet *all* men when they die. In this there is no distinction made between the saved and the lost.”² But the latter have not the faculty to see him. The former not only profit by his counsels, but feel him and know he is with them. It is to all that the good Lord ministers—to all on your side and on this. His loving kindness is over all His creatures. But some know Him not, and when He would draw them nearer to His heart, they

¹ *Op. cit.*, p. 29.

² Julia means of course the “good” and the “bad”; “saved” and “lost” imply ultimate conditions, which cannot apply to new arrivals on the other side.

are as if they saw, heard, felt nothing. They suffer, as it is necessary that they may be rid of the sin-stains which their loveless life has left upon their souls.

“The sinfulness of sin chiefly shows itself in the inability to ‘see God,’ whereas Our Lord said: ‘The pure in heart shall see God.’ The punishment [or rather the natural and inevitable result], of sin which is remedial, is the *sense* of loneliness and darkness¹ which overwhelms the loveless souls when they come into this world, the atmosphere of which is eternal love. This they endure until such time as they love.² When they love, then they turn to God, and see in the darkness a ray of the Love infinite and everlasting in which they are able to realize, as we do, that they live and move and have their being.

“There is, when the loveless soul comes here, as much care taken to welcome it as when the soul of love arrives. But the selfish soul is blind and dark, and shudders in the dark. The imagination, which here is far more powerful than

¹ Mr. Heslop also speaks of this “darkness.”

² So too, Mr. Heslop is emphatic on the fact that nothing can be done for them until the *first sign of true repentance* is there.

with you, fills the solitude with spectres, and the sinner feels he is encompassed by the constantly renewed visions of his deeds. Nor is this all; he sees those whom he has injured, and he fears. If ever a soul needs a Saviour and Deliverer, it is when imagination and memory without love recreate all anew the selfish acts of a loveless life."

Julia leaves out of consideration the "sins of omission." They are implied by "Selfishness," but Christ laid special stress upon them; as in His parable of the rich man and Lazarus and specially in His parable of the Judgment Day. We must assume that the *absence* of love, as Julia says of the sinner, is the same thing as *doing nothing* for Love's sake.

I quote the following extract of spirit-teaching, through Mr. Léon Denis: "With the passing of centuries, Christianity has become vitiated until it now exercises but a feeble and inadequate action over man's life and character. Spiritualism has now come to take up and to carry on the task that was allotted to Christianity. Upon the invisible spirits has devolved the mission to set all things straight, to enter into the humblest

as well as into the proudest dwellings and — immeasurably strong — to undertake the regeneration of humanity. The notion of demons [in N. T. miscalled devils?] and of a place of endless torment can no longer be entertained by any sensible person. Satan is a myth, and no creature is eternally *condemned* to evil." But he *may* disappear in the Second Death, if he chooses to "quench the Spirit," and to bring upon himself self-annihilation.

CHAPTER XI

THE DOCTRINE OF THE ATONEMENT NOT ACCEPTED IN THE NEXT WORLD, BUT REPLACED BY THE "AT-ONE-MENT," *i. e.*, THE RECONCILIATION OF MAN TO GOD, ON HIS SINCERE REPENTANCE AND AMENDMENT OF LIFE.— THE SACRAMENT OF THE LORD'S SUPPER

Imperator's explanation of the false doctrine of the Atonement corroborated by Mr. Heslop.— Will the World receive their revelation of the Truth?— Mr. Heslop's reply to one who exclaimed: "If the Lord Jesus Christ did not die in my stead, then I am for ever lost!"— Mr. Heslop's conversion to the truth on the other side, compared with Rev. Stainton Moses' regeneration on this earth.— God's forgiveness to the contrite sinner is Christ's teaching and *not* any vicarious suffering on His part.— Our sins confront us on passing over.— The Bible has been misread.— The meaning of sacrifice.— Ezekiel, on man's own responsibilities.— The meaning of "for" in the New Testament.— Forgiveness follows true repentance instantaneously.— St. Paul's teaching of God "reconciling man to Himself."— Man's free-will, an essential element.— His Conscience, the sole judge of his conduct.— Mr. Lamb's pamphlet on "Unbelief, the World's greatest sin."— The true meanings of words used in a wrong sense.— What Christ teaches us.— *Agapé*, called "Love" is really the "Enthusiasm of the spirit of humanity."— St. James' Definition of the Christian Religion.— Mr. Lamb's false statements.— The Old and the New Covenant.— Dr. West-

cott's interpretations.—The supposed "Imputation" of righteousness from Christ to man, impossible.—Terms explained.—The true meaning of our Lord's death upon the Cross.—St. James' Definition of the Christian Religion.—This is summed up in Faith and Love.—Dr. Westcott's interpretation.—Illustration of false teaching in the "Revival" of 1858.—No trace of the Atonement in the earliest Christian writers, the "Apostolic Fathers."—The Spirits' view of The Lord's Supper.

THE Atonement is treated at length by *Imperator*, and also by Mr. Heslop; and they are perfectly "at one" on this important subject. The following is *Imperator's* position :

"You ask how the sign of the Cross can be prefixed to such teaching. Friend, the spiritual truth of which that sign is typical is the very cardinal truth which it is our special mission to declare. The self-denying love which would benefit humanity even at the sacrifice of life and home and earthly happiness—the pure spirit of the Christ—this is what we would declare to you as the God-like spirit. This is the true salvation from meanness and self-aggrandizement, and self-pleasing and luxurious sloth, which can 'redeem' humanity and make of men the children of God. This self-abnegation and incarnate

love is that which can 'atone' for sin, and make man like to God. This is the true Atonement! Not, indeed, a reconciliation of sin-stained humanity to an angry and holy God, purchased by the sacrifice of His sinless Son, but a higher and truer atonement in the ennobling of the nature, the purifying of the spirit; the making of the human and the divine, ONE in aim and purpose — the drawing of man's spirit, even whilst incarnated, up nearer and nearer to the Divine.

"This was the mission of the Christ. In this He was a manifestation of God, the Son of God, the Saviour of man, the Reconciler; the 'At-one-r'; and herein we perpetuate His work, we carry on His mission, we work under His symbol, we fight against the enemies of His faith, against all who ignorantly or wilfully dishonour Him, even though it be under the banner of orthodoxy and under the protection of His name.

"Much that we teach must still be new and strange even to those who have progressed in knowledge; but the days shall come when men shall recognize the oneness of Christ's teaching on earth with ours; and the human garb, gross and material, in which it has been shrouded, shall

be rent asunder, and men shall see the true grandeur of the life and teaching of Him whom they ignorantly worship. In those days they shall worship with no less reality, but with a more perfect knowledge; and they shall know that the sign under which we speak is the symbol of purity and self-sacrificing love to them and to their brethren for all time. This end is our earnest endeavour to attain. Judge of our mission by this standard, and it is God, god-like; noble as He is noble; pure as He is pure; truth-giving as He is true; elevating and saving, and purifying the spirit from the grossness of earthly conceptions and raising it to the very atmosphere and neighbourhood of the spiritual and the divine. Ponder our words: and seek for guidance, if not through us, then through Him who sent us even as in earlier days He sent that exalted spirit of purity, charity and self-sacrifice, whom men called Jesus, and who was the Christ.

“Him we adore even now. His name we
reverence,

His words we echo. His teaching lives
again in ours.

He and we are of God: and in His name we come.

✠ IMPERATOR.

I will show later how this teaching is strictly in accordance with the New Testament, *where the original Greek words are correctly interpreted*. I will now only quote one text to show that St. Paul agrees perfectly with *Imperator* in regarding the "Atonement" as signifying simply "Reconciliation" of man to God: "If, while we were enemies, we were reconciled to God, through the death of His Son; much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God, through our Lord Jesus Christ, through whom we have now received the reconciliation." (R.V.) (A.V. Atonement, *i. e.*, at-one-ment.)

Mr. Heslop thus expresses himself on the same subject: "Try and keep quite clearly in your mind what Our Lord's atonement really *was*, and what it was *not*. The atonement was the expression through Christ of the love of the Father even unto death, for every human soul. It enables us to draw nearer to the Father than was

possible before Christ died. But this is a great mystery which you cannot fully understand. By assuming the human form, Christ gave the crowning dignity to humanity and so caused an at-one-ment between us and God. Now that this at-one-ment is accomplished by Christ, the Holy Spirit can take complete possession of the heart, and by filling it with the Divine Presence gradually purify it from sin. It was to bring us into this soul-union that Christ lived and died.

“It is the doctrine of the ‘substitution’ of Christ the Sinless One, to satisfy the laws the sinner has broken, that has done so much evil. It has lulled the wicked into a false security. The first thing they find when they come here is the record of their lives, and every man goes to *the place he has made for himself*, according as that life has been. . . . Absolute, impartial justice is meted out to every man, of every clime and every race, for that justice is *his own* involuntary creation. However feeble have been the glimmerings of goodness and truth, here they are fostered and strengthened till they burn brightly for God. The ignorant are instructed, the weary are soothed, and the broken-hearted are com-

forted. Gradually those who at first fled from the purity and brightness here, are brought in by the all-embracing love of God; and we who minister to these lost ones, rejoice on the birth of a soul into those higher regions of light and progress."

Such is the At-one-ment; which brings about not only the Communion of Saints but unity with God and Christ, *when* man has *repented* of his sins.

How will the Christian world receive this interpretation? My own experience is as follows: I published a book in 1884 entitled *Christian Beliefs Reconsidered in the Light of Modern Thought*, wherein I called attention to the meaning of the word "Atonement," namely "Reconciliation" or At-one-ment. A clergyman for whom I had frequently preached, said I should "never enter his pulpit again." A Canon said in a sermon when I was present: "If I did not believe in 'substitution,' I would never preach again in this pulpit." I wrote an article on the subject in *The Pulpit*, and a correspondent wrote to say: "It may be right, but I am too old to change any views." Rev. Stainton Moses was

right when he told *Imperator* that his teaching "would not be accepted."

Mrs. Heslop received the following words from one who had read what her husband had said: "If the Lord Jesus Christ did not die as my substitute, then *I* am for ever lost."

Her reply to the friend, she tells us, was inspired by her husband, and quotes it in full.

She writes: "My former view was that the only way to the Father lay through the sacrificial work of Jesus Christ; that by his Death on the Cross He paid the penalty of my sins, and through faith in His sacrifice they were blotted out for ever. Christ having suffered *in my stead*, I was set free. This is the doctrine of the Atonement as preached in the Christian churches. Now it has been told me from the Christ-sphere that this is a mistaken view of the atoning work of Jesus Christ. . . . The great mission of Jesus was to show us our *union with the Father*, whose name is Love, and *to make our at-one-ment* with Him a realized fact."

Mrs. Heslop adds the following to her husband's words from the other side: "Much of John's work is to welcome souls newly passed

into the spirit-life. He tells me that many are filled with distress and perplexity when they are confronted by the sins of their past lives; they had thought all had been obliterated by their faith in the atoning sacrifice of Jesus Christ, and he begs me to try and throw light on this doctrine.

“ I know there are many texts in the Bible which seem to confirm the evangelical view; but I am told that they allude to the *ultimate* cleansing *after repentance* and restitution, such completing our reconciliation to God, and *not* to the total obliteration of a special sin by an act of faith.”

“ It is right to dwell on the forgiveness of God to the *contrite sinner*, for this is a glorious truth; but it is the consequences of sin that will confront us when the veil of the flesh no longer hides them from our sight. But if they have been faced and the debt paid whilst on earth, our sins can no longer confront us in the Spirit-world, but are in very deed ‘ cast into the depths of the sea ’ for ever.”

The question now arises, how has the Bible been misread so that many persons come to be-

lieve in the so-called *Atonement* or the "Substitution by Christ" instead of man suffering for his sins?

If we go back to the beginning of things, we find the original meaning of sacrifice was to please and appease the deities, for all sorts of troubles and afflictions were thought to be due to them, as punishments for unknown crimes as well as known delinquencies. Thus we read after the flood Noah offered a sacrifice of sweet savour and Yahveh is said to have promised that for the future such a flood should not occur again. But this same story is found on the ancient Babylonian tablets; but in them it is *polytheistic*, and not *monotheistic* as represented in Genesis.

Similarly after the matter of Korah, Moses stayed the plague, called the "Wrath" of Yahveh, by offering sweet-scented incense.

We know that the idea of diseases, etc., were looked upon as inflicted by God, down to the time of Christ; for the Jews asked: "Who sinned, the man born blind or his father?" to account for it. Like Job of old, who protested against his friends arguing that he must have

sinned to be so troubled, our Lord denounces the theory altogether. Ezekiel had long before strongly condemned the idea that any man should be held responsible for his son's misdemeanours or *vice versa*. Every one must stand or fall in accordance with his own doings, for which he alone is responsible. It is obvious, therefore, that this righteous law is violated if Christ died, *as a man*, instead of sinners having to bear their natural consequences.

If we turn to the original Greek text of the New Testament, we find that it is *never* said that Our Lord died "instead of" (in Greek, *anti*) but always "on behalf of" (in Greek, *huper*) man; or "in the matter of" (*peri*) our sins. He died as all the subsequent martyrs did, for His Great Cause — *the Salvation of Man from his sins*; but how is this to be done? All through the Old Testament as also in the New, *forgiveness of sins* invariably follows *immediately* on sincere repentance. Let us take an example from the Old Testament. The prophet Nathan reproves David for his sins of murder and taking Bathsheba. David's conscience is awakened and he cries: "O, God, against Thee

only have I sinned." Nathan *at once* says: "The Lord hath put away thy sin."

The publican in the temple prayed: "God, be merciful to me a sinner," and he left the temple "justified." This word obviously means here "forgiven"; while the self-righteous Pharisee was not. David, the publican, the woman who bathed Our Lord's feet with her tears, Zacchaeus the exorbitant publican, and the thief on the cross were all similarly "justified"; because Christ could read their hearts and knew that their repentance was sincere.

All sinners, or as St. Paul calls them, "aliens" or "enemies," are "at two" with God; but He would reconcile them unto Himself, and so be "at one," *i. e.*, in "union" with Himself. The only way by which it can be effected is by *the sinner's own repentance* and then *living the Christ-life*. God has endowed man with a *free will*. It is that which makes a man responsible for his own conduct.

The doctrine of the Atonement leaves the man himself too much, if not altogether, out of the New Covenant. It gives him a false sense of se-

curity if he looks to Christ's death as a "substitution" for the effects of his own sins in this world. He will have a rude awakening on the other side: "As a man sows, so shall he reap." God's laws are *immutable* and *perfectly just*; because whatever a man does *consciously*, whether good or bad, he *regulates his own consequences* upon himself. As stated, there will be no *Judge* hereafter; as Christ said: "All Judgment is in the Son," but the Son declines to judge, for He "came not to judge but to save." His "Word" is the judge, and that means His *teaching*; and if we choose to pay no heed, knowingly going astray, our own *conscience* will judge, when it is too late to amend our way in this life.

As many people still pin their faith upon Christ as being a "substitute," it is perhaps desirable to add a few more words to expose the error.

The late Mr. A. S. Lamb wrote a little book called *Unbelief, the World's Greatest Sin*, in which he discusses this false theory of salvation as if it were true. He says: "Justification means nothing short of this. It is far more than

bare pardon. It is *a making for all judicious purposes*, before the heavenly tribunal, the unjust, just."

But how was this to be effected? "To create a righteousness which could be *imputed* was the prime object, so far as we sinners are concerned, of Our Lord and Saviour's incarnation, His life of obedience, and His atoning death." . . . "It is indeed true that for those who have, by God, through the Holy Spirit, been led to *lay their sins on Jesus*, and to put their trust for *justification* in God's sight solely on the great work completed on Calvary, *the eternal punishment* of sin has been actually and fully borne."

This is all totally unscriptural and false!

"To lay our sins on Jesus," like the sentence, "He bore our iniquities," are simply *metaphorical* expressions based on the account of the scape-goat, when Moses laid his hands upon it, and sent it adrift into the desert. What on the other hand the whole Bible teaches is that sins are *only* forgiven on *repentance*. Yet Mr. Lamb asserts: "Repentance of itself is no ground for reconciliation!"

If that were true, why did Our Lord say that

the publican in the temple — after praying for forgiveness — went away “justified.” To justify and justification are legal terms making a man, as we say, “not guilty.” It is a purely *negative* position. To *be just* requires a man to have *done* positive acts of justice, such as Zacchaeus promised to do; thereby proving that his repentance was sincere. It is his own *conduct* alone that can make a man “just” or “righteous.”

“As a sinner is ‘justified’ from all things,” writes Mr. Lamb, “through the obedience, suffering and death of Christ as his *substitute*, and so delivered from the guilt and punishment due to his sin.” . . . “To create a righteousness which can be *imputed* was the *prime object* of our Lord and Saviour’s incarnation. It was to work out the complete available *satisfaction* of the demands of eternal truth and justice that His obedience, suffering and death, as our *substitute* were indispensably necessary.”

This process is said to appease God and propitiate His wrath. But God is Love and requires nothing of the sort, only man’s repentance, then “He reconciles the sinner unto Himself.”

All the words italicized in Mr. Lamb's account have erroneous meanings; for example:

Believe: There was no special word in Greek before Christ came, for "to have faith in"; so the common word for "believe" ¹ had to be taken over. The two meanings are well distinguished by St. James. He says: "What doth it profit, if a man say he hath faith (*pistis*), but have not works?" Will faith alone, *i. e.*, mere "belief," save him? And he gives an illustration which the reader can refer to. In the 19th verse he uses the verb (*pisteuo*) in the old sense of "believe": "Thou believest that God is one God: Thou doest well: The devils also believe, but shudder." No one would impute to them any *faith* in Jesus Christ.

Consequently it is not "belief" or "unbelief" that Mr. Lamb is writing about; for, belief is solely concerned with reason or "head-knowledge"; whereas faith, not only includes this, but *must* prove itself by "heart-practice."

Moreover, no man's goodness or badness can be "imputed" to another person; for Mr. Lamb

¹ This comes from the Latin *credo*, which stands for the Greek *pisteuo*.

uses the word as if it meant "imparted," as he speaks of Christ's righteousness as a "gift" to us. The word "impute" can only mean "laying to one's charge," and in the case of a good man, regarding him as righteous. In either case the good or bad man must be *proved* by his *works*; as is done in a law court.

Moreover, Ezekiel, long before, declared as a fundamental law of God, that no one could be punished for the iniquities of another, nor be righteous instead of another person. The idea of "substitution" is in defiance of God's word.

St. Paul gives a very different explanation to that of Mr. Lamb: "God was in Christ reconciling the world unto Himself and not reckoning their trespasses unto them." Such reconciliation was on one presupposed condition — that the world had repented. It is a self-acting law. Forgiveness follows in the wake of sincere repentance, and is *proved* by the sinner "turning away from his wickedness and doing that which is lawful and right"—and above all showing an enthusiasm in doing good to others — then "he shall save his soul alive."

Salvation is nothing more or less than living

the Christ life to the best of our ability on this earth. The Greek word *soteria* was well translated in the Latin Vulgate by *salus*, i. e., spiritual "health"; and the word was used till the twelfth century, when it began to be replaced by "salvation." It has been retained, however, in the General Confession: "We have no health in us," and in the Baptismal Service. Christ came to *save* us from our sins, not from Gehenna; that is left for the sinner himself to do, by acquiring salvation, by working it out, though in fear and trembling. As the Kingdom of Heaven is within us, so may Hell be.

The danger lurking in this theory, therefore, does not seem to be noticed by Mr. Lamb. He says: "Christ is the end of the law because He has *satisfied* the law, through His work finished on Calvary. He has brought in a righteousness which is now *available* for us, as a ground of justification, *without a personal keeping of the law.*"

But if the reader will carefully study *Rom. 10*, he will see that St. Paul is contrasting the Old Law with the New Covenant; so that when Christ came to establish the latter He put an end to the

old Scholastic system. The "righteousness of the Law" was obedience enforced or encouraged by temporal punishments or rewards, respectively. He abolished this and substituted "Faith," that is a law written on the fleshy table of the heart and not on tables of stone, and the man is free to obey his own conscience and no longer a task-master. Mr. Lamb quite fails to realize this.

"Redemption"—this and other expressions, such as "ransomed," "bought with a price," etc., are all metaphors taken from the Old Testament. No payment of any kind was made to any one; but we still use the phrase if a man "rescues" another from fire, but gets burnt, we say that he paid a heavy price for his noble action; so when "God redeemed Israel from Pharaoh" the word only meant "rescued." No price was paid to the King of Egypt.

St. Paul even uses the word translated "redemption" as a synonym for another, for "forgiveness," both words in Greek, as stated is the riddance of sin.¹

With regard to the word "Atonement," which

¹ *Eph.*, 1, 7.

now means "making amends for," it had only one in the 16th century, viz., to put "at one," *i. e.*, "at-one-ment." It is frequent in Shakespeare's plays: thus Desdemona says: "I would that I could atone them," meaning make the Moor and Cassio friends again, or "at one." This sense of "making amends" or "expiation" is traceable to the Vulgate¹; then to Archbishop Anselm's book, *Cur Deus Homo?* (*i. e.*, Why did God become man?)² and finally to Calvin;³ hence his followers who accept this erroneous teaching of Salvation are called Calvinists.

If we search through the writings of the Apostolic Fathers of the first and following centuries we find no support for the theory of Substitution. They deal solely with Repentance and living a holy life as the essentials of a Christian, such as St. Clement, in the first and second century, calls "the Glorious and Venerable Rule of our Holy Calling. Let us consider what is Good and Acceptable, and well pleasing in the sight of Him that made Us. Let us look steadfastly to the

¹ Fourth Century.

² Twelfth Century.

³ Sixteenth Century. The false meaning became general in books on religion about 1650.

Blood of Christ, and see how Precious His Blood is in the sight of God; which being shed for our salvation has obtained the Grace of Repentance for all the World . . . *to all such as would turn to him*, Noah preached Repentance. Jonah denounced Destruction against the Ninevites. However, they repented of their Sins, and appeased God by their Prayers and were saved, though they were strangers to the Covenant of God."

"Hence we find how all the ministers of the Grace of God have spoken by the Holy Spirit of Repentance. And even the Lord of all has Himself declared with an oath concerning it: 'As I live,' saith the Lord, 'I desire not the death of a sinner, but that he should repent.' He refers also to similar utterings of the Prophets. He continues by showing how our regeneration to holiness is the outcome of repentance."

St. Clement knows nothing of Christ having been crucified as our "Substitute." He died at the end of the First Century, similarly is it with all the ablest of the Apostolic Fathers.

What, then, does Our Lord's death upon the cross teach us? It is the great end and object

of all His teaching, *i. e.*, His "Word"—to lay down one's life if called upon to do so, *on behalf* of others.

Self-sacrifice is the great law of Love, in Greek *Agapé*, which means an enthusiasm for doing good to, and for, others.

What is St. James' definition of the Christian Religion?

"Pure Religion and undefiled before God our Father is this: To visit the fatherless and widows in their affliction; and to keep himself unspotted from the world." Such again is *Agapé* or "Love."

Our Lord does not turn to those whom He compared to the goats and say, in the words of Mr. Lamb: "Believe on Me," because I have done "obedience," borne "suffering and death" as your "substitute," and so "delivered you from the guilt and eternal punishment due to your sins"; and that I can "impute my righteousness" to you; which you can "accept as a satisfaction for your sin"; since "I have fulfilled and satisfied God's Law," etc.

On the other hand, Our Lord's own words were: "Depart from me, ye cursed, into eternal

fire, which is prepared for the devil and his angels." The reader can study this conclusion for himself.

If the reader has read the former part of this parable of the Judgment, he will see what happens to the "justified" who had *made themselves righteous* by living and doing what Christ did. They "go into eternal life." Such is the whole teaching of Jesus Christ, summed up in the two words "Faith" and "Love," or an Enthusiasm for doing good to others. This is the result of reconciliation to God, metaphorically expressed by eating His flesh, that is, acquiring *His character*, and by drinking His blood, that is, living *His life* on earth, and so in every way *imitating His conduct*. "Imitation" is what is meant by "Union" with Him and the Father.

Let us once more turn to our greatest Expositor of the meanings of words in St. John's Epistles. Dr. Westcott thus writes in his notes: "Man's estrangement from God by sin can be regarded in two ways. Sin cannot but be a bar to God's love; and, conversely, man as sinful cannot love God. He requires a change in condition, and a change in feeling." Propitiation [*i. e.*,

Christ offers Himself *to* the sinner] and Reconciliation [of the sinner *to* God]. . . . The Love of God [is seen] in the mission of His Son which calls out man's love, as St. John says: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation [*i. e.*, to propitiate man]: for He is '*our* propitiation.' He propitiates the sinner by offering up Himself, *i. e.*, His flesh and blood for the sinner to eat and drink."

Dr. Westcott shows that both in the Greek Septuagint version of the old Hebrew Testament, as well as in the New Testament, the verb *hilaskesthai* (to "propitiate") stands in remarkable contrast with the classical usage. . . . The Scriptural conception is *not* that of appeasing [*i. e.*, "propitiating"] one who is angry against the offender, but of altering the character of that which occasions alienation [such of course being the sins of man]. Such phrases as "propitiating" God or God being reconciled *to man* are foreign to the language of the New Testament. Man is reconciled *to God*. There is a propitiation of the sinner. The Love of God is the same throughout.

As an illustration of the cluster of verbal errors involved in the popular misunderstanding of the so-called "Atonement," I will refer to an event in the year 1858. In that year there was what was called a "Revival," which spread more or less all over England. At all events it reached Suffolk, where I happened to know a certain curate of a country parish who was strongly infected by it. A description of his method of impressing "Salvation" upon the villagers was as follows — Taking his text: "*Believe on the Lord Jesus Christ and thou shalt be saved.*" His address might be capitulated somewhat as follows: "Christ voluntarily submitted to be crucified on the Cross, *i. e.*, in a *vicarious* manner, as a *substitute in your stead*, in order that — if you will only *believe* the words of the text to be *true*, you will be *saved* from *Hell*; because by His death He *propitiated* and *appeased* the Father's *wrath*, and *satisfied* His justice; *i. e.*, by His bearing the *penalty* due, not only for your sins, but for *the sins of the whole world.*"

Were the theory true, one would expect to find some reference to it in Our Lord's Parables; but there is not a trace. The late Rev. Prof. B.

Jowett thus writes: "The Parables have a natural and ethical character, reading them simply and naturally we find in them no indication of the doctrine of atonement or satisfaction. There is no hint contained in them of that view of the death of Christ which is sometimes regarded as the centre of the Gospel. There is no difficulty 'in the nature of things,' which prevents the father going out to meet the prodigal son (nor the Father forgiving a repentant sinner). No other condition is required of the justification of the publican except the true sense of his own unworthiness. The power of the Son of the Man to forgive sins is not dependent on the satisfaction which He is to offer for them."

One can understand the meaning of Our Lord's self-sacrifice better if we contrast it with those under the Old Covenant. This was, so to say, *external*; whereas the New Covenant is *internal*; the one written on *tables of stone*, the other on the *fleshy tablet* of the heart. The sacrifices of old were *irresponsible animals compelled to die* as symbols under the idea of obeying the outward Laws of Yahweh under the aspect of propitiatory offerings to appease Him.

Christ offers Himself as *our* propitiation, as He is *our* righteousness, *i. e.*, a *voluntary self-sacrifice* on behalf of the Great Cause — the Salvation of the world. He offers Himself — His flesh and blood — as a propitiation *to man* to come to eat and drink and be “at one” with Him and so save himself. The flesh of the victim in olden times was eaten by the people; but the blood was sprinkled upon them, *i. e.*, *externally*; but Christ’s flesh and blood are (metaphorically) taken *internally*.

The spiritual meaning is that flesh stands for *Character* and blood for *Life*.

As Yahweh pleaded with His chosen people, thus, for example, God says: “They who handle the law knew Me not; the rulers who transgressed against Me. . . . Wherefore I will yet plead with you saith the Lord.” So, too, Christ pleads from His Cross, for He would draw the whole world nigh to Him. Though in Heaven He still pleads to man on earth against His opponent, Sin. His one offering once made is a perpetual propitiation to all the world for all time to come to His cross and be saved.

As God pleaded with the Israelites, so does

Christ plead from the cross for all to "draw nigh" to Him and He continues to plead in the presence of God.

To plead is not to ask for forgiveness, but a metaphorical expression for "arguing a case with an opponent" and Christ's opponent is "Sin." His once offering of Himself was an historical event which can never cease to have occurred. The Cross can go on pleading for ever. Hence the Covenant is completed and drawn out at length by the writer to the Hebrews who uses phrases only strictly applicable to the old sacrifices, but are *metaphorically* applied to Christ; and he concludes — using Isaiah's expression: "So Christ, having once offered to bear the sins of man," meaning that He suffered not "instead of" but on *behalf of* man to induce him to repent, and so free himself from sins for ever.

In one point the comparison cannot be made. To repent of his sins is not mentioned in the Pentateuch as a command for *each individual* among the Israelites. He was, so to say, lost in the nation. But now Christ's death appeals to every one of us individually.

The fundamental error will now be clearly seen to be that the idea that Christ died *instead* of us is taken from the Old Testament victims. Whereas the responsibility now rests upon each individual man, who is answerable to his own *conscience* — a word unknown to the Old Testament; though it occurs frequently in St. Paul's Epistles.

That Our Lord spoke metaphorically is obvious when we turn to the Gospel and read what He said to the Jews: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." The Jews ridiculed the idea, asking: "How can this man give us his flesh to eat?" In reply to His disciples, Our Lord said: "It is the Spirit that quickeneth, the flesh profiteth nothing. The *Words* that I speak unto you, they are spirit and they are life." — "He that hath *faith in Me*, hath everlasting life."

Consequently, if His *flesh* symbolizes His *Words*, the bread when eaten symbolizes them too; but His words mean His teaching, and therefore to act up to His teaching is to prove our faith in His Words. Such produces our

Character, and St. Paul uses "flesh" to indicate it.

Now the Church has *read into the words* "flesh and blood" what we may call "actuality," just as the Jews did, in that they are supposed to carry Our Lord's *actual* Spirit when applied to the bread and wine. So His Spirit is thought to be conveyed to the recipients of the Communion, and the consequence to be *eternal life*.

Such is Mysticism, of which there is not a trace in either the Epistles of St. Paul or of other writers in the New Testament.

As I have been discussing the view held in the Spirit-World with regard to the Atonement, I will here add what they have to say about the sacrament of the Lord's Supper; such, according to the Prayer of Consecration in our Prayer-Book, is closely connected with the Atonement; with details of which this prayer commences.

Our own "domestic" spirits, as I call them, replied to my question: "How do you regard the Lord's Supper in your world?" The reply came at once: "We do not think anything about it."

I asked Dr. Hooper, the well-known Medium,

to whom I am greatly indebted — as the reader of my *Proofs of the Truths of Spiritualism* will know — to enquire of the Spirit “Ajax,” well known in his earth life as a celebrated preacher in Chicago. Ajax sent me a long reply, which was taken down in shorthand. I counted, roughly, 1,150 words in the transcript. It dealt with other kindred matters besides the Sacrament.

With reference to the service, Ajax was brief, but he quite agrees with the previous communication. He is very insistent upon the uselessness of all the ritual associated with it, more especially in the Roman Church.

The following is the portion which refers to my special question: “We have no such ceremony or anything analogous to it in the Spirit-World.” “The ceremony of the Last Supper” was simply Christ’s method of impressing upon the minds of the disciples the fact that He was leaving them, to fix it upon their minds, that this was the last occasion when He would be with them. He wishes it to be passed on from generation to generation, that He should never be forgotten.

Ajax, then, adds what others have said, that

the *motive* for partaking of the bread and wine lies in the symbol of union amongst all His followers, and he compares it with (*e. g.*) “The Red Indians, with whom there is the custom of mingling of blood by the opening of an artery in the left arm. The blood is mingled between the two and thus brotherhood is established to the end of all time.”

As a fact, the “cult” called Totemism of savages, is now recognized as recorded in the Old Testament, representing the degradation from the religion of Jehovah.

Ajax suggests that Our Lord would have had in His mind some such custom as that of eating bread and salt together, to indicate the Fellowship or Unity, which He wished to establish in His Church.

St. Paul certainly saw it in this light, for he asks — evidently expecting the Corinthians to at once agree with him — “Is not the bread [loaf] a fellowship of Christ’s body? Is not the wine a fellowship of Christ’s blood?”

The late Sir John Seeley well expresses this in his well-known work, *Ecce Homo*: “Christ did not regard it as possible to unite men to each

other, but by first uniting them to Himself. And in the Lord's Supper, in which the union of Christians is symbolized, it is represented as depending, not merely on the natural passion of humanity implanted in their breasts, nor merely on the command of Christ calling that passion into activity, but upon a certain intimate personal contact between Christ and His followers. The union of mankind, but a union begun and subsisting only in Christ, is what the Lord's Supper sacramentally expresses."

"The ceremony," continues Ajax, "is pure ritual, as it is known and practised today. We claim no adherence to it whatever. Christ was trying to impress upon His disciples that He had chosen them, that He wished them to carry on with the work; and He received them into true Brotherhood, that they should not forget Him, as He was a part of them and they a part of Himself."

With regard to the ceremonial accessories, especially in the Roman Church, Ajax adds:

"Man will worship that which he does not understand. He has worshipped and gone Sunday after Sunday to partake of the Holy Communion,

which he does not understand. It is simply a *Mystery created by the Churches*, and those who were interested in the subjection of mankind."

A little analysis of the metaphorical meanings of Our Lord's words may make the above clear. The *Bread* (Loaf) represents the disciples, *i. e.*, the *Church*, while each *portion* eaten is an individual communicant, and also stands for Christ's *Character* to be acquired.

The *Wine* represents His *Blood*, *i. e.*, His *Life*. The *New Covenant* is kept by living the Christ-life. So no one is a perfect Christian who does not try his utmost to live the Christ-life.

It was the last occasion when Christ would eat the Passover and close the Old Covenant. It was a type of the "end of the Law," and also of the beginning of the New. So, He added, "I will no more drink of the fruit of the vine, until that day when I drink it new in the Kingdom of Heaven."

In saying this He seems to contrast the life under the Old Covenant with that under the New Covenant, *i. e.*, the Law is now in the heart, and not on tables of stone.

"During this Whitsun week [1919], just think

of the Churches and Cathedrals, and everything that appertains thereto, of the different vestments that will be worn, the various ceremonies that will be performed. Does the priest make himself a mimic of the stage, or is he a true man, a member of the Brotherhood, of the Fatherhood of God, and of Righteousness, both in Soul and Spirit upon earth?

“These latter are the things which we ask you on earth to look well at. Think not of the ritual, think of the ‘natural life.’ You can do very well without the ‘unnatural’ things of ritual. Look at the natural man and woman. Look at them that are starving, the fatherless and motherless, at the halt and the blind. Worship, but help humanity, and think not of ceremonies that are performed by the clergy to strike fear into the hearts of humanity.”

It will be noticed that Ajax uses the word “Mystery.” It also occurs in our Communion Service. What does it mean, and how can the term be applied to this or other sacraments?

The mystical interpretation of the Lord’s Supper arose about the 2nd or 3rd century, when the “theologists” of the day could not distinguish

between a *metaphor* and a supposed *reality*. Thus, when Christ said: "This *is* My body," and "This cup *is* the New Covenant in My blood," they thought He meant that *He Himself* was *in* the bread and *in* the wine, in some miraculously infused way, so that by our eating and drinking, the bread and wine could nourish our body and soul *spiritually*, and so "preserve us unto everlasting life," as stated by the priest to each communicant in our service.

"Let us look at what the Atonement means. The man in the street seems to think that some one, the gentle Nazarene, laid down His life and paid the penalty for all sins before He came into the world and since. We from the spirit side of life say that it is not true. No one has been enabled to pay the debt of your personal responsibility, and if a man commits a crime or a sin and thinks that at some future date he can gain forgiveness by laying his sin or his crime upon the shoulders of an innocent individual, then his crime is doubled.

"We have watched the death-beds of many thousands of individuals as they have passed over to this side of life, from the child in the cradle to

the old man that is decrepit — the man that dies of senile decay, the man that has lived through the whole gamut of human suffering, of human happiness and human turmoil. We have seen and we know.

“ If we examine closely into the subject we find the Atonement is held by him or her that blindly believes. But we say that *faith without works* is of no avail in the Spirit World. If a man believes that he will be enabled to gain the Kingdom of Heaven after living a life here of sordid crime by a death-bed repentance, then we say that it is not true, for he must ‘ work out his own salvation ’ in the Spirit World. Those whom he has wronged, those to whom he has brought suffering and tears, must be approached and forgiveness obtained from them before he is enabled to climb the Ladder of Progress in the Spirit Realms. We would rather take the word as ‘ At-one-ment.’ With what? With the ideal state, the ideal life, what the gentle Nazarene of old described ‘ to be your brother’s keeper,’ ‘ to do unto others as you would be done by,’ to be honest, to be just, to be at one with God, or to be at one with your conscience, which is the same thing. Some

peoples' consciences are made of elastic, it stretches very much indeed. What is wrong to one is right to another. It is according to the cranial development of the individual, therefore there can be no one law whereby all humanity can be judged. As I have explained to you in days gone by, if a child is totally devoid of melody or harmony or the organ of sound, then it is almost impossible to teach that child music. If a child is devoid of the organ of colour and like organs in the brain, which would enable him to limn upon canvas beautiful pictures, it is almost a total failure to strive to teach that child to paint or to draw. You would not punish him because he could not draw or play music, for the simple reason that child is devoid of the sense and of the organs of the material body that would enable him to draw or paint or to play beautiful music. It is the same with a man or woman who has a flat-topped head. You will find that the German people were at one time called 'flat-heads' for the simple reason that they have no moral propensities. They have been brought up in materialism to look upon Force and the Sword as all-powerful. If a man or woman is deficient in the

moral organs, undoubtedly they will go astray, according to the light of the other people upon earth who are endowed or gifted with moral propensities.

“Another individual has the spiritual propensities largely developed, they love their Church or their Chapel, they revel in such things, whilst he who has a flat-topped head and whose reasoning faculties are largely developed, cannot believe because his reason will not allow him. He cannot sense things that are spiritual, of the spiritual world, and those vibrations that are for ever vibrating around him. He knows nothing of them, he can only deal with material matters. He has nothing of the spiritual within his composition.

“What of the Atonement for that individual? The man that cannot believe, that cannot follow the traditions that others have followed? That by some magical process he will be saved and be made into an angel in the Spirit World? We know of no such process by which poor frail humanity can be made into angels or archangels. Each one of you is a man or woman with the feelings of men and women, with the attributes of

goodness, of courage, of moral vision. Each man and woman is simply made up of just a little good and just a little evil, and we believe and fully hope and trust that the good is in the ascendancy. The cry of the widow and orphans means nothing to the man who has hoarded wealth and who has gained it, never mind how. He didn't care as long as the wealth was his, so long as his bank account was swelled: while that man lived, it mattered nothing to him if the Atonement were true. On his death-bed he would have to give everything up and it would not be fair for him to be able to enter the Kingdom of Heaven without paying the penalty of the wrongs he had done or left undone. That man was never spiritually at one with himself and could not be at one with God, at one with the spiritual world, or with his own conscience. He had to live a life of feverish activity for the simple reason he must forget. He dare not dwell on that which is within his heart.

“There is no efficacy in the Atonement. Man builds his life here moment by moment, hour by hour, day by day. Man must of necessity work out his own salvation here. He has committed

some crime and he is punished and his conscience is purged of the crime. Then he will not suffer in the Spiritual Realms if he has gained full pardon from those individuals that he had wronged whilst upon Earth.

“Let us examine life as it is presented to us. During the first seven years of childhood, the child spends quite half of its time in sleep, and it is almost impossible, or the child is incapable, of committing any crime. The next seven years the child is learning day by day. He may do wrong, little things, that do not attain to any immensity. You must understand this, that the growing child is suffering from hereditary tendencies and the environment in which he is placed. There are the sins of the fathers and the mothers. The child has taken after a vicious father or a vicious mother. He may be the victim of hereditary tendencies and environment and it is impossible for him to live a clean, righteous and pure life. In the next decade, development is taking place more rapidly. Manhood or womanhood begins to spring forth. Again at least a third of the time is spent in sleep so that there is not much time for the youth or the

maiden to commit crime. Then perchance at the next decade, marriage takes place, home-ties are there for them either to make or to mar. Possibly the young man and the maiden are full of the responsibilities of the upbringing of children and attending to the career and worries of domestic life and even then a third of the time is spent in sleep. We go right through until a man or woman attains the sixtieth year, when the forces of humanity begin to wane, when thought becomes more apparent to the individual. They begin to think and to delve and to look back and realize, to be sorry for the wrongs that they have committed. They begin re-living their lives once again, purging themselves of their sins and then step by step, day by day, tottering onwards to the grave. Poor Humanity is beset with frailties. Poor Humanity was born not a perfect Being, but with environments and conditions and vibrations around them that only a saint could live through and not be smirched with sin.

“ But what is Sin and what is right and what is wrong? What to one is wrong, is right to another. No two individuals hold the same ideal

regarding right and wrong. They are the victims of circumstances, of the hereditary tendencies, of the environment in which they lived in their younger days. Then Death claims them.

“People who have been members of some church or chapel, possibly of the Salvation Army, may be narrow-minded, they may be Brothers in Christ, or belonging to the Church of Christ, and they may fully believe that no one except themselves will be saved; although they may have committed sins, they are righteous in their own estimation, but are they more righteous than the others of God’s children? They find that when they pass or emerge into the Spirit World, that the *Atonement avails them nothing, that it has been just a blind belief*. But if their conception of the Atonement has been lived up to, if it has enabled them to live a better and nobler life, better men and women, mothers and fathers, and better citizens, *then* it has helped them through this Mother Earth.

“But if it has only been a *belief*, if they have committed crimes or wrongs, or if they have robbed their fellow men and women, in the belief that at some future day they will be able to ob-

tain forgiveness and be saved, then indeed they are mistaken. When they emerge into the Spirit World, and they stand alone and recall the whole of their past lives, they become as it were counsel for the prosecution and for the defence, and judge and jury combined, and they see everything as it is. Possibly that is what Christ meant when He said that every deed was entered in the Book of Life, in the Book of Judgment. That is your conscience, your memory, that has lived and will live again in the Spiritual world. There you will be happy or unhappy, contented or discontented, and you will be drafted to that place or that sphere in the Spirit World that you are most fitted to live in, according to your life and according to your doings here upon Earth.”

[Ajax.]

CHAPTER XII

THE FATE OF THE SUICIDE — A TERRIBLE WARNING

Cheiro saves a would-be suicide.— Mr. Léon Denis' description received from the other side.— *Imperator's* homily on the suicide of a friend of Rev. Stainton Moses.— The suicide of three College Tutors known to the present writer.— The record of B. Peruzzi de Medici.— Swedenborg's experiences.— The female suicide who controlled Olwen, the Welsh medium.— Vice Admiral W. Osborn Moore's information on the subject.— Chinese belief of the fate of suicides.— Jessie Adelaide's story.— The Salvation Army's Anti-suicide Bureau and its work.

CHEIRO, in his *Memoirs*, devotes a chapter to "A Spiritualistic Séance and its Sequel." He tells of a gentleman, aged about 60, who had wanted for close on twenty years to marry the one woman he had ever cared for. He was a doctor, a splendid noble-hearted man, but a rank Materialist. After the death of the lady's husband he married her; but in ten days she died. "There are no words to describe the state of grief into which this man was plunged; he had no religion to go to for consolation, he had no God to plead with

that they might meet again — nothing, nothing but the most absolute despair.”¹ He soon contemplated suicide.

Cheiro happened to pass, with him, the house of a friend who was a medium. “I said to the doctor, Come with me for a moment, we are passing the house of a man who I know to be an honest medium, and think how happy you would be if you could get even the slightest courage from Anna.

“The medium was soon entranced — then followed a séance I shall never forget. In less than five minutes the doctor was holding a clear and distinct conversation with his wife. There was no mistaking *her voice*. The medium’s face even became like hers, for she had a peculiar droop in the left side of the upper lip, and this was the first thing my friend noticed.”²

“Clearly and distinctly she told him that he must *not commit suicide*, for she said: ‘You will *retard* our meeting still more.’ His life was to be used in work for others, she pleaded, until the

¹ *Op. cit.*, p. 125.

² I have myself observed the same fact; when different controls come, the face of the medium assumes appearances totally unlike his own characteristics accordingly.

moment came when death would release him naturally.

“I will only add that if Spiritualism never did more, it had at least brought peace to one man’s heart, and during the two years he laboured afterwards, many hundreds of human beings received the benefit.”

M. Léon Denis says in his work: *Here and Hereafter*, containing the record of Spirit-communications: “The fate of the self-destroyer has much in common with that of the criminal; sometimes it is even worse. To commit suicide is a cowardly act, a crime of which the consequences are terrible. To borrow the expression of a spirit, he who commits suicide evades suffering only to encounter torture. Each of us has duties and a mission to fulfil on earth; trials to endure for our own good and improvement. To seek to evade these and to liberate ourselves before our time from human sufferings is to violate natural law; and every violation of natural law brings down a terrible reaction upon the violator. Suicide is not a way out of physical suffering. The spirit remains bound to the carnal body which it thought to destroy; slowly it suffers from every

phase of decomposition, and its painful sensations are multiplied rather than diminished."

A friend of Rev. Stainton Moses had committed suicide, about whom *Imperator* has much to say. The following is part of his discourse. "We would speak with you of your friend. How should he be blest? He lifted sacrilegious hands against the shrine in which the All-Wise had placed his spirit for its progress and development. He wasted opportunities and destroyed, so far as he was able, the temple in which dwelt the Divine spark, which was his portion. He sent forth his spirit alone and friendless into a strange world where no place was yet prepared for it. He impiously flew in the face of the Great Father. How should he be blest? Impious, disobedient, wilful in his death, heedless, idle, selfish in his life, and yet more selfish in bringing pain and sorrow on his earthly friends by his untimely death — how should he find rest? Miserable, blind and undeveloped, there is no rest for such as he, *till repentance has had its place and remorse leads to regeneration.*

"It is not necessary to go through in detail the story of that wasted life. Its spirit was

eaten out with cruel selfishness, and its end was destruction of self-consciousness.

“That spirit which neglects to use its powers, which acts not, but morbidly dwells on fancied ills or suffering, assuredly breeds in itself disease. *The law of existence is work* — for God, for brethren, for self; not for one alone, but for all. Transgress that law and evil must come. *The stagnant life becomes corrupt.* . . .

“When the cord of earth life was severed, the spirit found itself in darkness and distress. *For long it was unable to sever itself from the body.* It hovered round it, even after the grave had closed over the shrine which it had violated. It found no rest, no welcome in the world to which it had come unbidden. Darkness surrounded it, and through the gloom dimly flitted the forms of congenial spirits who had made shipwrecks of themselves, and were in unrestful isolation.

“It was not till the first shudder of awakening conscience attracted the ministering spirits, that anything could be done to palliate the misery, not yet half felt or acknowledged, or to minister healing to the soul. When it stirred amid the darkness, the ministers drew near and strove to

quicken the seared conscience and to awaken remorse. For long after their efforts availed little, but by degrees they succeeded in awakening some measure of consciousness of sin, and the spirit began to grope blindly for some means of escape from a state which had become loathsome to it. Frequent relapses dragged it back. . . .

“The hope for the spirit is that it may be nerved to occupy itself with some beneficent work and so to work out its own salvation. To this end it must journey on through remorse and uncongenial labour; for by no other means can it be purified. Selfishness must be eradicated by self-sacrifice. Idleness must be rooted out by laborious toil. The spirit must be purified by suffering.

“Such help as the ministers can give will not be withholden. It is their glorious mission to help on the aspiring, and to cheer the fainting soul. But, though they may comfort, they cannot save one pang, nor palliate by one jot the penalty of transgression. No vicarious store of merit can avail; no friend may bear the burden or lift it from the weary back. It must be borne by the soul that sinned, though helps and aids be

given to strengthen and support the failing energies."

In the case of three friends of the writer, all tutors of colleges, who committed suicide, their life was different. They did their work well, were clever men, took high degrees and became lecturers and teachers; but from one cause or another they left their rooms in college to live in the country. Their *occupation had gone*. It appears to have been this which unhinged their minds. Nature called for the usual mental work; which no longer existed. The "automatic" part of the brain ceased to work. The result, suicide.¹ "A natural law was violated."

Another writer, Miss M. C. Ffloulkes in *My Own Past*, says: "The Ex-crown Princess of Saxony told me at a 'sitting' with Signor Toselli (the medium) that '*the earth-bound spirit*' of her ill-fated lover, B. Peruzzi de Medici, had informed her that he was suffering torments of

¹ A parallel from animal life will illustrate this. I once had a linnet in a nursery, taught to draw up its water which hung in a little bucket outside the cage. The maid somehow broke the string, and to save trouble, put the bucket *inside* the cage. The linnet refused to drink out of it, moped, and in three days died. Previously it had been perfectly well and singing regularly.

punishment for his act of self-destruction, as *his spirit was forced to remain in company with his decaying body and to witness all the attendant horrors of corruption.*"¹

Swedenborg corroborates this result: "The spirit of a suicide came to me . . . holding a knife in his hand, as though he would plunge it into his breast; but with which he strove hard as if wishing rather to *cast it from him*, but in vain. For what happens in the hour of death *remains a long time before it vanishes away*, as was told me." ²

In *Spirit Psychometry*³ will be found the account of a female (who controlled the medium, Olwen): she had committed suicide three or four years previously. Mr. Jaybee — who took down in English everything this Welshwoman said in her trances (for she could not speak a word of English), observed: "She fell into a trance and was thrown into a terrible state of commotion, wailing terribly and almost screaming. Half a yell was given two or three times.

¹ *Op. cit.*, p. 274.

² *Spiritual Diary*, pp. 336-7; *On Suicides*.

³ *Op. cit.*, p. 96.

Then would follow some gurgling in the throat which appeared to have prevented her yelling. At this juncture one could imagine by the gurgling noise that the breath had *some large exit* other than through the mouth or nostrils, etc.”

Mr. Jaybee was not aware at the time that the woman had *cut her own throat*. This fact was subsequently learnt from Little Dora, the black control, who supplied details which were all subsequently verified.

It would appear, as she had entered and controlled Olwen, that the period during which she would have presumably remained united to her own body, about three years, had by no means passed.

Vice-Admiral W. Osborne Moore mentions three cases of Suicides in *Glimpses of the Next State*: In the first he asks the question of a control: “What is the spiritual fate of the suicide?” The reply was: “Their fate must be worked out in this phase or the next. Trouble can only be overcome by endurance. You can never escape the Law of Consequences. . . . One Soul must work out the evil of each life in its successive phases.”

The next reference was to one who had been on the same ship with the Admiral himself *twenty years* previously and had shot himself in his cabin, because as the man said: "I was impelled to do it." (A groan.) "Admiral, she would not marry me, as I had not enough money; and there was a richer man than I in the background." (A groan.)

The third case was that of a mother who had killed herself and her three children.¹

The following occurred at one of many séances especially organized for helping those who had just passed over in great distress, to realize their position. The Spirit's agony is expressed in the first word she uttered:

"What have I done? Oh, my God! Oh, look at my dear ones! Oh! God! Oh! Why did I do it? Oh, baby! baby! baby! But what was I to do? Oh! I wish I had begged; but oh! the pride of my heart. It was so hard! If I could only rest — rest —"

Mr. B: "You will find rest soon, and find your little ones. Your little ones are now happy."

Spirit: "Oh! Sir, I didn't want to do it. I

¹ *Ibid.*, p. 545.

did it because I loved them so! I loved them so! Oh! you all feel that I am bad."

Mr. B: "Oh no, we feel sorry for you. We feel you made a mistake, but you didn't do it intentionally. You were partially out of your mind through trouble."

Spirit: "Oh, I was most crazy, I could not see them starve,"¹ etc.

I quote this fragment to give the reader an idea of how much sympathy can be given to such poor souls.

A view somewhat parallel to the above statement is held by the Chinese. The authoress of a work entitled *Two Years in the Forbidden City*² writes: "It is believed by the Chinese that when a person commits suicide *their spirit remains in the neighbourhood* until such time as they can entice somebody else to commit suicide; when they are free to go to another world, and not before."

It will not be out of place to quote a confession of a would-be suicide from one of the Salvation Army's books entitled *The Salvation Army*

¹ *Op. cit.*, p. 545.

² By Princess Der Ling, p. 309.

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Officer at Work. The chapter has this interesting Heading:

THE SALVATION ARMY OFFICER
AS
LIFE-REPAIRER.
LIFE-REPAIRING DONE HERE.
BROKEN LIFE-SPRINGS ADJUSTED. VANISHED HOPE RE-
COVERED. SHATTERED FAITH REBUILT.
LOST IDEALS RESTORED.

The Anti-Suicide Bureau has saved thousands of intentional suicides; an account of some of which are given. The "patients" were promised: (1) — Inviolable secrecy; (2) — Consultation and advice free; (3) — No guaranteed financial help.

One case — that of Rudolf Schultz, he permitted his name to be published. "He had been a graduated pharmacist; so that he was always able to get morphine by writing a prescription and presenting it at a drug store. He had sunk very low, and tried to commit suicide. A letter from him in an American paper tells the rest."

"To *The Star*. Seeing a few lines in your last evening's edition concerning a man named R. Schultz, who tried to commit suicide by taking 63 grains of morphine and failed, I wish to state,

I am the person. For years I have been addicted to the worst curse that humanity has ever known — *i. e.*, the morphine and cocaine habit.

“ In my despair I went to the Salvation Army Anti-Suicide Bureau, and told Colonel — my troubles, and ah! what a great-hearted friend this gentleman is!

“ We went down on our knees and prayed; he encouraged me and uplifted me. I was filthy and ragged. *He cleaned me personally*, clothed me, supplied me with a room in their Headquarters, gave me good and substantial food and called a doctor who is attending me twice daily. Oh! how much he has done and is still doing for me! I was an outcast — a homeless, friendless stranger — and he uplifted me from the verge of death, and gave me new life and hope. More than a dozen times a day he comes up to my room and encourages me, and gives me little tokens of kindness. . . .

“ Next week I am going to the Fresh-Air Camp; and it is my greatest desire that the public shall know what these Salvation Army people are doing for the poor and unfortunate.

“ Yours respectfully, RUDOLF SCHULTZ.”

CHAPTER XIII

A FUTURE ANNIHILATION POSSIBLE, BUT SELF-WROUGHT

Mr. Emmet's interpretation of "Destruction."—Spiritualism supports the view of a possible annihilation.—The Greek word *olethros* and others imply "total destruction."—Preb. C. A. Row, on this meaning, as contrary to the ideas of "everlasting torment."—Texts in support of the truth that it depends upon man's free-will.—Dr. Gore also writes on annihilation with no everlasting torment.—Dr. Streeter's description of the future, quite confirmed by the Spirits, in allusion to the joys of a future life, of which the determinately wicked deprive themselves for ever.—Dr. Alford's interpretation of the "Second Death."

THE Rev. C. W. Emmet, B.D., comes to the conclusion that the alternative result to everlasting punishment is a natural process of annihilation of the soul with an incorrigible, wilful persistence in evil. His words are: "There might be a difference of opinion as to the existence of any who could be regarded as irremediably bad; but it would be agreed, that if there were such, some form of annihilation was the only end which could be conceived for them." ¹

¹ Essay on *The Bible and Hell in Immortality*, p. 171. Mac-Millan.)

He also refers to *I Thess.*, 5, 3, and *II Thess.*, 1. 6, ff., and observes: "These passages suggest annihilation rather than indefinite torment."

On the other hand: "So long as there is the faintest spark of the divine life in the soul, there remains the possibility of better things, and the love of God has something on which to work. We dare not abandon the hope of progress and forgiveness after death for such a soul. Only where the Spirit is definitely quenched will the soul cease to be."

Mr. Emmet adds in a note: "This is not quite the doctrine of 'conditional immortality.' That says the Soul is not immortal till it has won eternal life; this says it is immortal till it has forfeited its boon, by an extreme of wilful sin. More and more we see that it is goodness which is essentially immortal and there is no serious philosophical difficulty in believing in the dissolution of the completely bad personality."

This view is thoroughly in keeping with the experienced truths of Spiritualism. The very fact that good and bad spirits can and do communicate with us, as well as our own relations, and familiar friends, is a practical proof of immortal-

ity; while the deduction of annihilation by "self-caused spiritual atrophy" or something akin to it, is a natural assumption by analogy as well as being in accordance with direct information on the subject from the other side. Thus a spirit told me: "They gradually disappear, and we do not know what becomes of them," *i. e.*, the wilfully impenitent.

The late Preb. C. A. Row discusses the question, explaining the several Greek words which imply "destruction" in an absolute sense, as signifying the annihilation of Man's soul, and not a continuous suffering of some punishment. For example: "He that loveth his life (*i. e.*, soul) shall lose it [literally "destroy" it]; but he that hateth life [soul] in this world, shall keep it into age-long life." On this he remarks: "The Greek-speaking Christian would understand by the word 'lose' the ordinary idea denoted by the term 'destroy'; and the word would wholly fail to convey to him that of any existence in never-ending torment, without some previous intimation that such was its intended meaning."

Again: "The word of the cross is to them that *are perishing*, foolishness" (*I Cor.*, 1, 18). Here

the words evidently denote an act not yet completed; and as far as the words are concerned, one which may be of long or short duration, but which will ultimately terminate in destruction.

Prebendary Row concludes the chapter as follows: "The general idea which the passages (quoted and others) are calculated to suggest to the mind of the reader, may be well expressed in the words of the author of the Epistle to the Hebrews: 'It is a fearful thing to fall into the hands of the living God!' For aught we know, sin wilfully persisted in, *i. e.*, by evil become inherent and irremediable, which resists every means of cure consistent with the preservation of free agency, in a moral being, may bring about the destruction of the sinner in the course of God's ordinary government of the moral and spiritual world, without the necessity of any special intervention on His part; just as disease brings about the destruction of the body under God's ordinary government of the natural world."

A few texts may illustrate that God would have *all* men to be saved, but that they *can* "quench the spirit" and refuse its influence.

"We have our hope set on the Living God; Who is the Saviour of all men; *especially* of them that believe." That is, He offers Himself to all, but they *may* reject the offer.

"Denying ungodliness. . . . And worldly lust, *we should* live soberly and righteously and godly in this present world."

"Have I pleasure in the death of the wicked? Saith the Lord God; and not that he should return from his way and live," *i. e.*, of his own free will.

"I have no pleasure in the death of him that dieth, wherefore *turn yourselves.*"

"When the wicked man turneth away from his wickedness, etc."

Man's free will decides which he will do.

The Bishop of Oxford, Dr. Gore, has arrived at the same conclusion: "I do not think . . . we are absolutely shut up into the almost intolerable belief in never ending conscious torment for the lost. . . . Final moral ruin may involve, I cannot but think, such a dissolution of personality as carries with it the cessation of personal consciousness. In this way the final ruin of irretrievably lost spirits, awful as it is to contem-

plate, may be found consistent with St. Paul's anticipation of a universe in which ultimately God is to be all in all — which does not seem to be really compatible with the existence of a region of everlastingly tormented and rebellious spirits."

The final result, therefore, depends upon *Free will* alone: "The general teaching of the New Testament appears to be that, on the one hand, the choice between good and evil in this world is one which involves abiding consequences extending far beyond the limits of this life; but, on the other hand, there is no clear evidence that any of the writers contemplated for the sinner an unending existence in a state of torment and rebellion against God."

The Greek word (*Olethros*), therefore, precludes the idea that *all*, without exception, might be finally saved. When Christ said: "If I be lifted up, I will draw all men to Myself," He could only mean, "provided they consent to be drawn." For we know He could not draw the rulers of Israel, who crucified Him, and persecuted His followers afterwards.

Salvation, I repeat, depends upon man's free

will, and he must work it out himself, though it may be in fear and trembling.

Of our prospects of activities in the world to come, an eminent writer says: "I would emphasize (the belief) that the life of God must not only be *said* to be, but actually *imagined* as something fuller, richer, and more alive, as something more concrete, not less so, than the life of man; and that the life of Heaven must be thought of as more, not less, teeming with varied content than that of earth. Life here would be intolerable without variety, and the life of a world which is better than this, would have in it more, and not less, variety, than that of this world."

Dr. Streeter may like to know that what he says in the preceding paragraph represents what Spirits are constantly assuring us is the case. It is from this, which the Suicide and (at least temporarily) the determinately wicked, voluntarily exclude themselves, if they utterly refuse to *repent*, and annihilation is the inevitable and natural result.

With regard to the Second Death mentioned in Revelations, Dr. Alford observes: "As those in a second and higher life, so those also in a second

and deeper death. And as after that life there is no more death, so after that death there is no more life."

We might, perhaps, make a comparison ; as the present body perishes if it be not fed with bread, so the spiritual body *and soul*, if not fed with the Bread of Life, perish for ever.

CHAPTER XIV

SPIRITUALISM IN THE BIBLE, E. G., THE WITCH OF ENDOR, AND THE HOLY SÉANCE ON THE DAY OF PENTECOST

Saul's visit to the Witch of Endor.—The features identical with present-day spiritualism.—The Day of Pentecost, the phenomena described, of frequent occurrence in present-day séances: *e. g.*, Wind, "tongues of fire," controlling by spirits, etc.—Corroborations by other writers.—Similar phenomena, recorded in the Old Testament.—Dr. Hooper's experiences of physical phenomena at séances.—The source of the wind—spirit lights a common-feature, described by other observers—they can move intelligently, implying the presence of an unseen spirit indicated by them; hence they can enter and control the sitters.—Dr. Hooper's remarks on the Day of Pentecost.—A communication from Ajax on the phenomena.—Spiritual Healing, Dr. Hooper's power of, and experiences.

SPIRITS call our attention to the fact that the phenomena of Spiritualism, with which we are now very familiar, are often mentioned throughout the Bible. I possess six psychographs out of twelve plates; four are crowded with texts, all of which were in an unopened packet. On the fifth was the entire Ode of Horace in Latin, begin-

ning *Eheu! fugaces Posthume, Posthume*; while a sixth has several beautiful female faces, the remaining plates were vacant.¹

I will take two examples, the "Witch of Endor" and the "Séance on the Day of Pentecost," for *all* the phenomena therein described are of common occurrence at present day séances; though the matter spoken by the control is not always spiritual, though generally a portion consists of a religious discourse, following the reading of a portion of the Bible and hymns sung by the members of the circle; for all *true* séances partake more or less of a religious meeting.

In the case of the "Witch of Endor," if the reader will turn to the passage, it will be seen that Saul comes to consult her as to his difficulties. He disguises himself, and being under the false impression that the Witch or Medium had the power to "command" (through a "familiar" or servant-spirit) any one to appear, Saul says: "Divine unto me, I pray thee, by the familiar spirit, and bring me up whosoever I

¹The last-mentioned plate is reproduced in my book *The Proofs of the Truths of Spiritualism*; with a full description by quotation of all the many texts referred to by "Ajax."

shall name unto thee." Samuel, hearing Saul's voice through the medium, appears clairvoyantly to the woman; but he cannot be seen by Saul, so he asks her who it is. She recognizes Samuel, and then probably passes into a trance, so that Samuel can control her and speak *directly* to Saul. As soon as he had finished (*v.* 19) Saul falls to the ground and the woman comes to herself again and entertains Saul; analogous features occur at many séances.

With regard to the phenomena of the "Day of Pentecost" *all* of them occur at séances at the present day; only instead of supposing the Holy Ghost, *i. e.*, God, speaking through each and *all* simultaneously, *each* speaks as he is controlled by a separate spirit indicated by the "spirit-light" sent from the spirit world.

The history of the use of the word "spirit" shows that it was thought in earlier times that all emotions were due to spirits sent by God, good and bad alike, as an "evil spirit from the Lord" came upon Saul. This we should now call a furious fit of jealousy. Conversely a good impulse was regarded as due to a good spirit, and the higher expression "Holy Spirit" is used in

the New Testament. But the Creed emphasizes the truth that since "God is Spirit" the Holy Spirit is God; as stated in the Athanasian Creed.

We read: "When the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound of the rushing of a *mighty wind*, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire." (No. 6.) A Spirit-light often settles on each of the sitters of the circle at a séance. Such may be another method of controlling the speech *without* the individual being in a trance. Similarly to the spirit controlling the hand in "automatic" writing.

This suggests the probability that the man at Gadara was "possessed," as he at once called out: "What have we to do with Thee, thou Son of God? Art Thou come to torment *us* before the time?"

The spirits in ordinary automatic handwriting always say "we" and not "I" or "me."

Similarly the slave girl at Philippi said: "These men are the servants of the most High

God, which proclaim unto you the way of salvation."

Similarly, too, it *may* have been a spirit speaking through Jesus when only twelve years old: "Wist ye not that I must be in my Father's House?" . Because in each case the words *spoken* were *appropriate*, yet at the same time incongruous with the persons who spoke them.

The tongues of fire *sat upon each of them*. And they were all filled with the Holy Ghost (or as we might call it "spiritual illumination"), and began *to speak with other tongues*, as the Spirit [s] gave them utterance." (No. 6.)

The expressions italicized correspond with phenomena which are frequent at present day *séances*. I will now add a description by Dr. Hooper who has experienced all of them. I have not personally seen "spirit lights" nor felt the wind; but I have heard a control speaking in a tongue (Italian) unknown to the medium.

On asking Dr. Hooper what experience he has had of the occurrences, his reply is as follows: "With regard to 'lights,' 'rushing wind,' 'tongues of fire,' we get them nearly every Sunday; in fact they are always the prelude to a

successful physical séance. All our members have experienced these phenomena. The wind blows most powerfully at our Trumpet-séances. The other sitters (*not* clairvoyants) see me, (the medium) surrounded by a white vaporous light."

In the Old Testament a very similar phenomenon is recorded in connection with communications from the Deity. "Behold the Lord passed by and a great and strong wind rent the mountain."

"Then the Lord answered Job out of the whirlwind."

Dr. Hooper further writes me as follows regarding his own experiences which tally with the phenomena described in the Day of Pentecost.

"My own observations of the Séance-room wherein I have seen successful occurrences, are as follows: They begin with a gentle breeze over the hands which gradually increases in power. Then the legs become cold and a peculiar sensation, as of a wind or a force passing round the circle. It has been so violent that the members shiver with the violence of the rushing of power. Then "globes" of misty luminosity appear that

break upon contact with the table or floor with a violent concussion, and loud noises. At other times they are *tiny pencil-points of light* that produce tiny raps, *tongues of fire* appear suddenly among the sitters; and directly these tongues of fire are absorbed by a sitter they pass under control of a spirit entity." (Just as recorded in the gathering on the Day of Pentecost.)

"I have been present at séances," Dr. Hooper continues, "where the sitters have been glad to wrap themselves in anything that was handy even on a summer's evening.

"I have seen and felt the floor, walls and contents of a room violently vibrate with the power of the mighty rushing wind. Considerable force must have been present to see a piano weighing 5 cwt. rock; and I have heard the keys played upon although the case was locked.

"I have seen a convertible six-legged dining-room table with a slate bed raised 18 inches from the floor in a good light. I was present at a séance when a gentleman weighing over twelve stone was carried from one side of the room to another.¹ He was an investigator and not a spir-

¹ Cp., *Acts*, 8, 40. This process is now called "levitation."

itualist nor a medium, and it took place in his own dining-room.

“Twenty years’ experience has taught me to believe such phenomena to be inseparable from the mighty rushing wind and the genuineness of the physical phenomena.”

With regard to the source of the rushing wind at séances, Dr. Hooper writes me as follows: “The forces (wind, etc.) manifested at séances proceed *from us on earth*. I am fully of opinion that it is our ‘organic’ force that is manipulated by the spirits and that mediumship is a peculiar organic quality that can be *cultivated* to a certain degree; but a medium is *born* one, and can be developed, but not made. What makes me so strongly of this opinion is that some people I knew in Bristol (the town where the famous Dr. Monck (Adanijah ¹), had his living), were anxious to investigate Spiritualism. They met regularly twice a week for some twelve months. The

Azotus, the Greek form of Ashdod, is now called Astud. See *Glimpses of the next State*, p. 420. A relative (a boy) of Archdeacon Colley, was levitated a distance of thirty yards, while lying in a hut reading. The hut fell down immediately afterwards. He kept the book as a memento.

¹ As in earth, so as a spirit, he always spelt this word with an *a*, instead of an *o*.

results were *nil* — not even a rap or tilt of the table. They heard of my mediumship and asked me to attend one of their séances; which I did, with most marvellous results; yet in the following weeks there was an absence of the slightest phenomenon. They were sincere and conformed to all the rules, yet they were barren of results. This proved that my presence brought the necessary organic (radiumistic?) qualities that constitute the medium between the two worlds. This force, emanating from our bodies, can be measured by instruments.”

Spirit lights are a common phenomenon. The following is a description from *Do the Dead Return?*

“A candle was burning on the mantelpiece when the first signs (taps, and cold breezes passing over hands and faces) were given of spirit presence. We sang a hymn, and then, by request of the ‘invisibles’ read parts of Holy Scripture, both from the Old and New Testaments, chapter and verse in each case being evidently well known and clearly and emphatically indicated. A quarter of an hour or so thus passed away, the tokens of the presence of invisible power becoming

more and more marked. We were now requested to extinguish the light. Almost immediately there appeared floating through the room a number of small lights passing round the circle, past our faces and over our heads with extraordinary rapidity.

“These little balls of light sparkle and twinkle like stars as they pass through the room,¹ now increasing, now decreasing in brilliancy; again, now high up in the air, near the ceiling, now close to the sitter, and almost touching his face.”

“At subsequent sittings with the same lady, I have seen lights of much larger size and of greater brilliancy, in shape resembling a tongue of fire or a flame such as is produced by an ordinary small oil lamp.”

A further description of lights is given by Mr. Speer, at Mr. Moses' séances.

We have seen above that spirit lights can move *intelligently*, and in response to the wishes of the sitters of a séance. They are therefore a means of indicating their presence. The alighting on the head of a medium would correspond to

¹ They are often very small, almost microscopical, as in the photo of forked tongues of light (No. 6).

the ordinary way a spirit enters and controls one, by passing through the head into the body, as described in Vice-Admiral Osborne Moore.

I had asked Dr. Hooper if he could supply me with a spirit-photograph of "spirit tongues of fire." The following is his description of the taking No. 6 (Jan. 1917): "On December 17th, we acted upon your suggestion and made an exposure with the camera in our séance. The camera was placed about six feet from myself, pointing towards me, and during the physical portion of our séance, held in complete darkness, Mr. Bailey turned the bulb to open the shutter, and it was left open for about one and a half hours in total darkness. No light was used whatever.

"The large tongue gives a very good representation of the lights as seen; the myriad of light dots (best seen in the photograph through a pocket-lens) I think must represent the tiny pin points of lights that are constantly seen during our séances. The light at the bottom portion, I think, must represent the luminous mist that the sitters always see in front of me. The edge of the table was just where it appears when focussed on the ground glass screen. The topmost

head — is it the Archdeacon? He was very much in evidence that evening and spoke for a long time through the trumpet. The lower face we do not recognize.”

A close comparison of this head with that of the Archdeacon shows some points of resemblance; but the totality leads one to the conclusion that it is *not* he.

Dr. Hooper adds a few more words touching the Day of Pentecost: “At the Day of Pentecost, there were gathered together the disciples of Christ, who were undoubtedly chosen because of their mediumistic gifts. That is proved by their being told not to think of what they were to say, as the words would be put into their mouths.

“Sceptics often sneer at the absence of phenomena because of unbelievers being present; but I believe even Christ, who demonstrated such wonderful powers, had to retire from a people with whom He could not work any miracles *because* of their unbelief.”

All testify to the necessity of *harmonious conditions* at a séance; any discordance appears to arrest the spirit's capabilities of communicating. An evil spirit may so harm a medium that an-

other following is prevented from talking. This occurred with Dora, as she said.¹

Lastly, judging by modern experiences, we may assume that the various dialects of Aramaic spoken by those on whom the spirit-lights rested, were uttered by the spirit-controls in them. "As the spirit gave them utterance," was the expression of the describer, but not strictly accurate as a matter of fact.

The following is a communication on the Day of Pentecost, from the other side. "Ajax," in earth-life, was a well known preacher in Chicago; but I do not know his real name; he was asked to give his explanation of the phenomena of the Day of Pentecost. It was a very long discourse, of which the following are a few items of more special importance. He at once recognized it as a great spiritualistic meeting, and observed: "The mighty rushing wind was just as you have experienced it here, so many times in this séance room. It is almost impossible for important or great manifestations to take place unless you have that wind. What does it consist of? It is a psychic force. Whence does it emanate?

¹ *Spirit Psychometry.*

From the bodies of the sitters. It is a power which cannot be seen by the naked eye. A magnet, as you term it, has both north and south poles, and it is possible to depolarize those poles by means known to your scientists. The spirits, as they come in your séance room, make use of the forces from your bodies. They gather them together from out of the battery that is made, as it were, by those who are meeting there, and they utilize the forces, in order that they may demonstrate their presence to you here upon earth.

“Depolarization is known to be a fact; what is it? They know it is a force, but what the force is, they cannot explain to you; and such being the case it is no wonder that spiritualistic phenomena are wrapt in so much mystery.

“Spiritualism has proved to you that the commonly termed ‘dead’ can and do return through our various mediums today. They have spoken in divers tongues; and not only so, but persons who have been present have recognized the language that has been used, and have said that it is without fault.

“How many of your spiritualistic men have been aware that the spirits of the departed have

given forth outpourings of which they are totally ignorant; and persons have been present that have been able to converse with them in languages of which the medium is entirely ignorant?

“Then, again, we must consider the definition of ‘tongues of fire.’ How many of you spiritualists that are gathered here have seen the tongues of fire descend and come in contact with your medium? For this is a very common occurrence, and has been acknowledged by men of science.

“This form of phenomenon is true; the only difference is that you spiritualists acknowledge the phenomenon to be produced by the spirits of the departed, while those of the old days, who were gathered together after the death of Christ, *thought that it was the Holy Spirit of God* that descended upon them.

“You must take your mind back and think of the ignorance in which the people of those days were steeped.”

This of course applied to the disciples. In the Old Testament, every emotion of man, good or bad, was attributed to some spirit sent by God to rest upon the man. Thus, as stated, Saul’s fit of jealousy was thought to be such. David’s own

determination to number the people, though *wrong*, was actually attributed to God in the older account, whereas after the Captivity, having heard about the "evil spirits" recognized in the East, they took an old Hebrew word meaning "accuser," and so attributed David's sin of numbering the people to "Satan."

Ajax continued: "Christ was a great medium who selected his disciples from amongst people whom He knew to be mediumistically inclined; and when these people were brought together to hold their séance — because there were so many mediums present and so much sympathy between them — the conditions were all that could be wished for; and the knowledge of spirit communication was then and there demonstrated to the world.

"Mediumship in those days was brought to the apex of perfection, because the conditions under which the mediums were developed were of the best that could be obtained; that being so the best results were given to the people, in healing, prophesying [*i. e.*, preaching] and the gift of speaking in divers languages, or 'tongues,' and the interpretation of the tongues."

Ajax, it is presumed, means that spirits of various capacities spoke through the mediumistic disciples. Thus one spirit might speak the dialect of Aramaic of the "parts about Cyrene" or Egypt, another knowing both that and Palestine could interpret it.

Ajax concluded his address thus: "Spiritualism demonstrates to you that the 'Days of Pentecost' are not passed, but that they are still with you today. And it is only necessary for you to meet together with a firm belief and a truly religious frame of mind to demonstrate this truth."

One of the commonest of phenomena at present day séances is the presence of hands only. These have been so often described that I would refer the reader to my book on the *Proofs of the Truths of Spiritualism*, in which I have introduced the photograph of a bureau over which a hand appeared. It recalls the account in the Book of Daniel where he described Belshazzar's feast and the hand-writing on the wall: *Mene, Mene, Tekel, Upharsin*. (No. 7.)

Belshazzar was the son of Nebuchadnezzar, and the last King of Babylon (B.C. 550). As

the Book of Daniel was written about B.C. 150, or some four hundred years afterwards, it must contain what had been handed down from the earlier period, mixed with legend. But as we now know, not only do isolated hands appear but sometimes take up a pencil and write as well.

With regard to the gift of healing, this is largely possessed by Dr. Hooper himself as his innumerable and grateful patients (of which I am one) know so well. He tells me that he has no idea whence the power comes; but when manipulating a patient — who may have tried every resource and failed to get relief, and then *faithless* comes as a last chance to him — Dr. Hooper says he feels as if some force “pulsated” by throbs through his body and the moment his hand passes over the injured place, it is at once *felt* by the patient, though the latter cannot see him, as when the spine is injured, and he is lying face downwards.¹

When Archdeacon Colley first went to see Dr. Hooper it was to try his skill on a very painful

¹ Dr. Hooper's expression reminds one of what is recorded by St. Mark: “Jesus perceiving in Himself that the power proceeding from Him had gone forth, etc.”— *Mark*, 5, 30.

knee. He told me it was agony to kneel at the Communion service. In twenty minutes he was cured, and he never had any return of the pain. The reader must form his own conclusion or "theory" to account for this phenomenon.

Another friend of mine, high sheriff for his county, has a similar power of healing. I had been much troubled with abdominal pains, and I asked him if he could do me any good. He offered to try, he living in Wales and I in Bournemouth. After a few days he wrote: "Did your pains leave you last Saturday, because *I had them!*" I wrote at once to say *they had*; and from that day, six years ago,¹ I have never been troubled with them. If this is possible *now*, can we wonder at our Lord curing patients at a distance as He did?

¹ The present date is Jan. 25, 1919.

CHAPTER XV

THE NATURE OF MAN, HERE AND HEREAFTER

The material and spirit composition of man.— Difficulty of distinguishing “soul” from “spirit.”— What life is.— It is not a Force.— Indications of the presence of Life.— Psyché and Pneuma.— The abuse of the useful becomes immoral and sinful.— The Spiritual, a higher grade than the psychical.— Reasoning on the concrete plane (animal); or the abstract plane (man only).— Illustrations.— Animals cannot rise above the concrete or psychical stage.— The theoretical origin of man.— He acquires the power of reasoning on abstract ideas.— Example of structures; the camera and the eye.— The Origin of Morality.— Man alone has Freewill, as contrasted with animals, which act automatically.— Laws of Communities necessary.— Hammurabi’s Code.— O. T. Laws, Scholastic.— Motives of obedience, temporal rewards and punishments.— Conscience undeveloped.— Christ stimulated the freewill of man to follow His steps through Love for Himself, without rewards, excepting that of a good conscience.— Love, the root or rock of Christianity.— The enthusiasm of humanity.— *Pneuma* transcends *Psyché*.— The great spiritual Revolution introduced by Christ.— The Spirit body.— A suggested explanation.— The empty tomb.— The information from Spirits about the differences between man and spirit.

WE speak of a man as having a *living body* of flesh, bones, &c., and a *spirit* as well as a *soul*.

When he passes over, he dispenses with his material body, and reveals himself in his spirit-body. Otherwise, he remains precisely the same in all the characteristics of his personality.

When we attempt to answer categorically the question: What are his soul and spirit? and what constitutes his spirit-body? we can only reply in a more or less suggestive manner, for we are unable to deal with them solely by the scientific methods of *inductions* and experimental verifications, as we can his material system.

Let us start with Life. What it is, in its essence, nobody knows. It is certainly not a *Force*, for it cannot be brought into line with all the well-known forces. Its presence can only be recognized by certain phenomena, none of which can be discovered in minerals. Two of the universal and most significant characteristics of Life are *Assimilation* and *Respiration*, *i. e.*, the taking in of food for growth and development, and breathing.

We recognize that our fingers are alive, because we see our nails grow, and a cut will heal. But life in ourselves and animals is indicated by much more important things, such as thought

and reason, as well as by emotions, &c. These are common to man and all animals provided with brains. We speak of man as having not only life, but a soul and spirit. Can these be distinguished? We talk of his intellect or of his stupidity, of his free will, memory; where do these find their home? Do they belong to his soul or spirit, or both? The Greek words are *psyché* for the soul and *pneuma* for the spirit. Both primarily mean "breath," and we still speak metaphorically of the "breath of life."

St. Paul distinguishes them by using corresponding adjectives; for "Spiritual," *pneumatikos*, and for "soul," *psychikos*; this being translated by "natural" in our Bible.

The *Psyché*, or soul, would appear to include the properties of life, such as desires, affections, or passions, &c., which are common to man and animals, and "natural" as being developed as our body grows. They all have their root in what we may call self-considerations.

Several, though good and useful in themselves, when indulged to excess by us, become bad and immoral, or sinful traits in us; St. Paul then groups them as "sins of the flesh," which are

only possible in man, for he is *conscious of having a free will*. No animal possesses this, for they are *mentally* automatic, and remain non-moral.

On the other hand, the qualities which are called "Spiritual" (*pneumatikos*) are of a higher kind of natural or psychical qualities. Thus man alone can *reason* on the *abstract* plane, while animals are restricted to reasoning on the *concrete* only, *i. e.*, as far as a study of their actions can be relied upon, animals do not rise beyond the *psychical* level.

Man alone ascends to the *pneumatical*. The Spirit is not an absolutely distinct entity, but might be more accurately called the highest type of the *psyché*; nevertheless, there is a sharp line of demarcation between the two.

The distinguishing features which mark man as distinct from animals, are best seen by illustrations. Birds, for example, discover by experiment how to build nests which they, presumably, think best suited to their kind. They require reason, as does the making of a bird-cage; but it is *mentally automatic*; while in plants perfect "reasonable" adaptations to the visits of special

insects in flowers, is secured without any previous mental conceptions. You may take the eggs from a nest of one kind of bird, hatch them under a totally different one, so that when *they* build their nest (having supplied them with necessary materials) they will build a nest exactly like that of their parents and just as perfect, without having been taught. The process becomes hereditary and *automatic* in the race.

Animals, therefore, do not appear able to rise above the *psychical*. How came man to reach any higher level, if he was evolved from some animal?

The late eminent scientist, Dr. W. B. Carpenter, proposed the following theory: Contrasting man's skull with that of some anthropoid ape, he calls attention to the massive jaw, the large canine teeth, serviceable for offence or defence, when opposed by enemies. Their use demands powerful muscles, deep-seated in the temples. This implies great depressions, which limit the internal capacity for the brain.

The young ape of today has a globular skull, but as it grows, it takes the more elongated form of its species. The conclusion which Dr. Carpen-

ter drew, was that the external conditions of life demanded their fighting apparatus.

Now supposing a certain kind became free from enemies, lived and thrived in isolation. Atrophy would set in by constant disuse, the jaw would become smaller, the canine teeth reduced, as they are in ourselves, the temporal muscles of little account, the deep depression no longer exists, the skull retains the globular form, and the brain can now develop itself. This then acquires new powers, and the first and most important one is that the first "Man" would be able to reason on the *abstract plane*. He would realize that he, himself, was *not* part of his body. The "I" or "*Ego*," was probably his first abstract conception, *i. e.*, not appreciable by the senses. He then reasons from this fact that other men must have "Egos." His mind begins to rise to the conclusion that many Egos must be the source of all the actions of *forces* in nature, as he can make use of forces himself. Moreover, as he could make, say, a hut, or weapon, so then natural invisible Egos could make things too, such as all the plants and animals he sees about him.

He advances in knowledge and experience in constructing things for himself, and he in time makes, let us say, a camera. He discovers that his own eye is constructed on precisely the same principles. It has a dark chamber, a sensitive "retina" at the back, a bi-convex lens on the front, &c., and all far more complete and perfect than his own work. He has not to extract a plate from the back of his eye; for the picture itself is conveyed as vibrations along the "optic nerve" to a definite place in the brain, where a reverse process seems to take place, for the picture appears to the sense of sight *outside*, near or far as the case may be. Moreover, the microscopic picture on the *retina* is inverted just as it is in a camera.

The Being who can do all this must be something like himself but vastly superior.

Another thing which distinguishes man from animals is that he soon discovers he cannot do what he likes with other people's property. Something must be done in communities to secure order. So the community makes laws and invents the words "right" and "wrong," or their equivalent, according as men obey or dis-

obey the laws. Such is, apparently, the origin of the consciousness of morality. "I had not known sin, but by the law," says St. Paul.

The difference between man and animals comes in here, for man alone has a free will to choose. Animals have no free will, but act automatically in following the strongest motive. They have no naturally developed conscience, though a dog will be ashamed of himself if he has violated his master's rule, who punishes him with the stick. Such is a rudiment — and as the same scholastic system prevailed in Israel, and later — there is no word for conscience in the Old Testament.

Some men, however, will break the laws of a community, so temporal punishments are arranged for each kind of misdemeanour.

A good example is seen in the oldest code in existence, that of Hammurabi, King of Babylon, when Abraham was living there. Every one of the 200 or more laws has its equivalent punishment following it. Several have been copied and reappear in the book of Exodus and Leviticus, such as "an eye for an eye," "a tooth for a tooth"; but Hammurabi adds, "a slave for a slave," and a "son for a son."

This system of punishment for breaking laws, is still universal; and we carry it out in schools. But in the Old Testament, besides the punishments of famine, pestilence, and defeat in war being threatened for disobedience to Jehovah's laws, promises of reward are given, such as peace and prosperity.

Such a system is evidently scholastic, and only suited to a primitive class of mind; so St. Paul says: "The law was a schoolmaster to bring man to Christ."

It does not tend to develop the Conscience, consequently this word is not to be found in the Old Testament at all.

On the other hand we sometimes say to the more intelligent school boys: "I do not intend to punish you, but I will put you on your honour not to do it."

This is something like what Christ introduced into the world. Just as a boy might miss a reward at first, he discovers a new kind in the appreciation held of his behaviour, just so the Christian. He discovers the reward of a good conscience is ample. He soon discovers that the results of self-sacrifice — the rock of Christian-

ity — is Love, which leads to an enthusiasm for doing good, and that “it is more blessed to give than to receive.” Thus does the *pneumatikos* surpass the *psychikos*, and we have entered the Spiritual world.

St. Paul, at the conclusion of his Psalm of Love, says: “Now remaineth these three, Faith, Hope, and Love, but the greatest of these is Love.”¹

“Faith” is not only — much less the same thing as — “belief,” it is a firm conviction that the Christ-life is the only one all men and women should follow; but Faith *includes* the fulfilment of this conviction. This is what St. James says: “Faith, if it have not works, is dead in itself. . . . Thou *believest* that God is *one*; the devils also *believe*, and shudder,”² but no one will credit them with *faith* in Christ.

Hope is the consequence of Faith, and consists of a looking forward to a far better world than this.

Love is the enthusiasm of the spirit of humanity, and which each of us must have if we profess to walk as our Master walked.³

¹ *I Cor.*, 13, 13.

² *Jas.* 2, 17 ff.

³ *I Jôhn*, 2, 6.

Whoever has these three and lives up to them, is the "perfect" man, *i. e.*; as far as it is possible. Such is *pneumatikos*. He who only lives a moral life is *psychikos*. As the new life was introduced by Christ, as our example, it required a new word whereby to express it. St. Paul chose the word *pneumatikos*, *i. e.*, "Spiritual," while the old laws of the Decalogue, &c., were "natural," or psychical, for men could discover their necessity for themselves. St. Paul distinguishes the "natural" from the "spiritual": "The natural man receiveth not the things that are spiritual." A simple and only too common example is the selfish profiteer, who gives to no one, and the open-handed philanthropist.

Hence it is the Christian Religion that constitutes Christ's "Word," is spiritual. The teaching of the old laws was natural or psychical.

There is here something akin to a revolution. For the Christian's *motive* for keeping Christ's words is *interior*, *i. e.*, Love in his *heart*; whereas the motive was *external* before Christ came, namely the fear of punishment, or else the promise of material rewards, the laws being on tables of *stone*.

The Soul and Spirit, therefore, stand for a natural or psychical life on the one hand, and the Christian life, on the other.

What is the Spirit-body which we acquire on parting from our material one? We do not know; but the results of modern science are suggestive. We are told that all material things consist of electrons or the ultimate corpuscles of electricity. As solid ice is the same thing as liquid water and gaseous steam, their difference only resulting from being subjected to different degrees of temperature; a consequence of which is that the molecules are more and more drawn asunder. So may be (*perhaps*) the difference between the material and spirit-body made out of it, for when a materialized spirit appears the weight of the medium decreases.

May we apply these results of science to Our Lord's Resurrection? He tells us that He received the power to raise Himself, from the Father. Being a great Medium Himself he required none other and so we may suppose that He converted His own material, earthly body into what we call a materialized spirit-body, His new clothing being "thought-apparel" accord-

ing to the information we receive from spirits to-day, and we can photograph them.

As clairvoyants can see the spirits pass through material doors or walls now, so did Our Lord when with His disciples.

St. John's account of his and St. Peter's visit to the empty tomb is corroborative of the same suggestion. If the reader will turn to St. John's Gospel and read the story in the 20th Chapter, he will see that that Apostle describes the cloths "lying," *i. e.*, undisturbed on the stone slab upon which Our Lord's body had lain, while the napkin or fillet, which was bound round His head still remained coiled in a circular form as the Greek word implies "rolled in."

In our English Bible it is said St. Peter, who did not enter the tomb before St. John came up, merely "saw," *i. e.*, in Greek caught sight of, the white cloths in the darkness. But when St. John went into the tomb he "beheld," that means in Greek was strongly impressed at the sight.

When they came out he "saw" and "believed" what the Resurrection meant, *i. e.*, as the Greek implies, with his mind, and that he understood.

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